Missile defence
see page 2

Viewpoints
see inside

The Canadian Jewish News

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Avital Scharansky

Anatoly Scharansky

Avital's long fight may finally be over

By
JTA and AP

(This report was prepared at noon, Feb. 10, as The CJN went to press.)

Anatoly Scharansky, the Soviet Jewish dissident, was due to be released this week in what is being called a swap for West German intelligence agents in East German prisons.

Scharansky was to be flown to Israel after his release in Germany and was promised that his mother, Ida Milgrom, will be freed later to join him in Israel.

In the welcoming party for Scharansky when he arrives in Israel will be Irwin Cotler, McGill University law professor and former Canadian Jewish Congress president, who has been serving as defence counsel for Scharansky and who has been advising Scharansky's wife Avital on freedom moves for the past several years. Avital, who resides in Israel, has been campaigning for his release for the past eight years.

According to Israel Radio, Israeli Prime Minister Shimon Peres and Prime Minister Shamir were informed of the reported exchange.

The swap would reportedly take place at the Glienicker Bridge, which connects West Berlin to East Berlin. Previous East-West prisoner exchanges have occurred there. However Israel Radio reported over the weekend he may be flown directly to Israel from Russia.

[Cont'd. on page 13]

Terrorists may retaliate

Israeli embassies on alert

By
HUGH ORGEL

TEL AVIV (JTA) — Israeli embassies and diplomatic missions around the world were put on alert for possible terrorist retaliation as the country's leaders continued to debate the wisdom of forcing a private Libyan plane to land at an Israel Air Force base last week because top Palestinian terrorist leaders were believed to have been aboard.

The plane, a Gulfstream executive jet en route from Benghazi to Damascus, was released 4½ hours after it was intercepted following an identity check which determined there were no terrorists among its nine passengers and 3-man crew.

The incident, in addition to being an embarrassment to Israel, raised strong possibilities that terrorists would launch new strikes at Israeli targets. Libyan leader Col. Muammar Qaddafi vowed reprisals. Ahmed Jibril, one of the terrorists presumed to have been on the plane, warned civilians to stay off Israeli and American airliners.

A spokesman for El Al, Israel's national airline, said there were no grounds to fear a terrorist response because El Al maintains the most stringent security measures and its flight paths take it far from Libyan airspace.

Several cabinet members stressed they were not notified or consulted in advance on the plan to intercept the Libyan plane. Premier Shimon Peres told the Knesset's foreign affairs and security committee that the decision had to be made in a

[Cont'd. on page 12]

Israel, Latin America ties improve with planned visits

NEW YORK (JTA) — The chief of state of both Argentina and Uruguay will visit Israel this year, an indication of improved relations between Israel and Latin America, according to Hanan Olamy, head of the Latin American department of Israel's foreign ministry, it was reported last week in New York's mass circulation Spanish-language newspaper, El Diario/La Prensa.

Uruguayan President Julio Sanguinetti plans an official visit to Israel within the next four months, and Argentine President Raul Alfonsin will also visit at some time during the coming year, Olamy said.

The New York-based Spanish-language daily added that Olamy also told reporters that two other Uruguayan officials — Vice President Enrique Tarigo and Foreign Minister Enrique Iglesias — are to arrive in Israel this week on separate visits. They are the highest level officials from this South American country to visit Israel in more than a decade.

Both Uruguay and Argentina have undergone transformation from military to civilian rule within the last two years.

Olamy said he anticipates that Israel's relations with the Hispanic world will improve, following the establishment of diplomatic relations with Spain, La Prensa reported.

Reagan puts a clamp on Jordan arms deal

WASHINGTON (JTA)— The Reagan administration has formally notified Congress that it is suspending its efforts to sell a proposed arms package to Jordan and promised that no Jordan arms deal would be made before Congress has had "adequate time to further review and debate fully, the issues involved." (See also CJN Feb. 6.)

Notification of the decision reached the House just in time to avert a vote by the foreign affairs committee on a resolution disapproving the proposed package. In a letter from Secretary of State George Shultz, the administration said it would not conclude the proposed deal with Jordan without giving Congress written notification 30 days in advance.

Shultz said the decision was based on his belief "that further Congressional action on a resolution of disapproval at this time would severely damage the ongoing (peace) process."

The decision, which was reached in principle two weeks ago, is being viewed as a graceful retreat from an effort that was widely regarded as futile almost since Congress was informed of the administration's plans last fall. In the last minute compromise meant to avoid an embarrassing defeat of the proposed arms package in October, Congress passed a resolution barring the President from providing Jordan with arms sales until March 1, "unless direct and meaningful peace negotiations between Israel and Jordan are underway."

With increasing indications that recent meeting held by Assistant Secretary of State Richard Murphy with Israeli Premier Shimon Peres and King Hussein of Jordan had achieved no real progress in efforts to find a formula for peace negotiations, Sen. Richard Lugar, chairman of the foreign relations committee, informed the White House that more than 88 senators could be expected to vote to block the sale and that a presidential veto would be overriden.

After apparently failing to win support for an extension of the March 1 deadline, the administration moved to save what face it could by suspending its pursuit of the sale at this time rather than pronouncing the issue entirely dead.

With the suspension of the Jordan arms deal, the administration appears to have shelved its still unofficial proposal to sell $1 billion in weapons to Saudi Arabia.

Good time to press the kremlin

Wallenberg friend calls for action

By
DAVID LEVY

OTTAWA — The fear that the kremlin can never release the Jewish people's Swedish hero Raoul Wallenberg because it said he had died in a Soviet prison in 1947 was put to rest here by Wallenberg friend and fellow rescuer of Budapest Jews, Per Anger.

Addressing an audience of 500 Ottawa Jews, the retired Swedish ambassador said the kremlin does not mind contradicting its own lies when necessary.

"They've lied so many times before, they can let themselves be caught lying again," he said.

The aging but trim and quiet-spoken former Swedish ambassador to Canada (1976-79) is devoting his retirement to arousing the free world's awareness of Wallenberg's 41-year incarceration in the Soviet Union. Witnesses have confirmed having seen Wallenberg in Soviet prisons as recently as 1981.

After saving a reported 100,000 Budapest Jews from death at the hands of the Nazi occupiers of Hungary by issuing them Swedish passports en masse as a Swedish diplomat, Wallenberg was arrested by the Red Army on suspicion of spying for the Americans.

Per Anger

The Soviet suspicion is believed to have been aroused by Wallenberg's stated wish to remain in Budapest under Soviet occupation in order to reunite Jewish families separated by the Holocaust. The Soviets wanted no foreign nationals within their areas of occupation.

Anger noted that many diplomats of neutral countries like Switzerland, Spain, Portugal and the Vatican had been routinely arrested by the Red Army though all except Wallenberg had eventually been repatriated.

Like Wallenberg, Per Anger was also arrested and spent three months in a Soviet prison before being repatriated. In 1948, after a long period of leave in order to recuperate from his harrowing experience before and after the Soviet occupation of Budapest, he was given the Wallenberg file to supervise by the Swedish foreign ministry.

Anger told a hushed hall in Ottawa's Agudath Yisroel Synagogue of the difficulties of getting his own government as well as others to take concrete action to obtain Wallenberg's release. As he had also revealed to an intimate House of Commons luncheon hosted by MP David Kilgour, Anger said that at the time of the capture of a Soviet submarine lurking illegally in Swedish territorial waters he had been unable to persuade the Swedish foreign ministry to try for a swap of the submarine for Wallenberg.

Anger appeared to excuse Sweden's reluctance to press the kremlin on the Wallenberg tragedy on the grounds of its geopolitical vulnerability as a small neighbor of the Soviet Union. He revealed the submarine affair failure in responding to questions from both of his Ottawa audiences.

Canada, he said, was in a much better position than Sweden to pressure Moscow for the release of Wallenberg, especially now that Wallenberg had been declared a Canadian citizen. He also admitted that Wallenberg is less recognized as a hero in his own country than anywhere else in the free world.

Anger said all past manifestations of indifference to Wallenberg's fate in the outside world should be put firmly aside and renewed efforts be encouraged to get his friend Wallenberg released in the new atmosphere of East-West accommodation following the Reagan-Gorbachev summit.

Noting that his campaign to get Western governments to press the kremlin openly for Wallenberg's release could draw the usual Soviet accusation of "whipping up anti-Soviet hysteria by those opposing the relaxation of tensions between East and West," he saw this as cause for optimism. It would, he said, be a sign of the kremlin taking the matter seriously and of contemplating concrete action.

In the context of world concern with human-rights as the result of the 1975 Helsinki Accords, Anger said he thought it a good time to press the kremlin.

While he said he thought the new Soviet leadership was interested in reaping goodwill in the West, and that this could lead to the release of Wallenberg, he was also aware that the only sure way to get the kremlin to give anything away was to offer something in return it wanted badly.

What the kremlin wanted badly, he thought, was technology. He cited the release to the West of Russian dissident Alexander Ginsburg in 1975 as an example of a swap of a person for technology.

• See also related story on page 3.

Elections predicted

JERUSALEM (JTA) — Minister - Without - Portfolio Ezer Weizman predicted that new elections will be held in Israel, possibly next summer, before Shimon Peres is required to hand over this office to Likud leader Yitzhak Shamir under the terms of the Labor-Likud unity coalition agreement.

Weizman, who heads the Yahad Party, maintained it was vital that Peres remain Premier. He said the angry debate between the Labor and Likud ministers in the inner cabinet over how to resolve the Taba border dispute with Egypt made clear that the unity government has exhausted its political options.

World-National

Challenger tragedy has its lessons

By
RABBI W. GUNTHER PLAUT

What was it about the Challenger tragedy that touched the deepest layers of our emotions? The answer is multi-layered and speaks both to the event and to what and who we are.

Rabbi Plaut

We were all witnesses to instant death. A moment before, the laughter, the confidence, the sureness of it. The cheers when the big ship lifted into the air. Then the cries of disbelief. The explosion — which left no doubt what had befallen those who rode into the skies. Death was painted red against the blue horizon.

They would not return to us, that we knew. But was this death believable? Is instant dissolution of life a comprehensive and acceptable image? Over and over we saw it, yet we saw nothing. The seven who strode into the craft — was there more to them than their failure to come back? Religion has its answers for believers; the human eye has none.

We came away from the replay with a sense of deep unease. Not the guilt of Auschwitz survivors (who felt that way because they had made it), but the unease of the arrogant who take life for granted and are dismayed only when things go awry. We learned again what we really had known all along — that life can't be taken for granted. Not only exploration is fraught with uncertainty . . . all living is.

Someone said that we are only at the beginning of space exploration, and that these accidents are the inevitable price we have to pay. True as far as it goes. We are novices in space. But false also, because there is always another frontier before us and that price has to be paid over and over again.

And there was Christa McAuliffe, school teacher. Why was she singled out as the quintessence of the tragedy? Christa had personal charm and charisma, but so did the others who perished with her. Christa caught our imagination because she was our bridge to the future, to the children who will people tomorrow's world with their achievements and failures, with their vision and experience.

Children saw her as belonging to them, and when she rode into the sky they rode up with her. She was the dream of the young reflected in millions of wide eyes turned upwards. And because she was acting out the dream of children her death writes no final line on the unseen marker in the clouds. For long after the tears have dried, the dream goes on.

To cap it all, there was the composition of the crew. A cross-section of society: Black and white and oriental, Jew and Gentile, men and women. They represented all of us and something of us died with them. Their death united us, if ever so briefly.

Soviet-made SS-21s in Syria

Israelis seeking missile defence

By
WOLF BLITZER

WASHINTON —

The major pro-Israeli lobbying organization in Washington has called on the U.S. to develop an effective defence against conventional ground-to-ground missiles which it could then share with Israel.

"Israel's enemies are now being armed by the Soviet Union with a new generation of highly lethal surface-to-surface missiles, more accurate and more deadly than any previously available weapons," said Thomas Dine, executive director of the American Israel Public Affairs Committee (AIPAC). "Unfortunately, there are no comparable defensive systems available today that Israel could obtain to protect its vulnerable cities from bombardment."

Dine was testifying on Jan. 30 in open-door session before the Senate armed services subcommittee on strategic and theatre nuclear forces. The panel had convened to examine possible new defences against tactical ballistic missiles.

Dine said this was a subject "of particular interest to those concerned" about the supply of such missiles by the Soviet Union to "its client states in the Middle East.

"These missiles threaten American security interests and the security of our only reliable, consistent and democratic ally in that part of the world," he said.

The hearing came as the Reagan administration has actively continued to push its controversial Strategic Defence Initiative (SDI) program, better known as Star Wars. Israel has been invited to participate in the initial research and development stage of the SDI project.

Israeli officials, in accepting the U.S. invitation, have been anxious to learn if some of the new missile defence technologies proposed in the SDI program might have a spillover benefit in conventional warfare. Thus, there are clear benefits for Israel in eventually receiving these state-of-the-art technologies.

During the hearing, Dine submitted a detailed paper on the threat these new ground-to-ground missiles, especially the Soviet-made SS-21s recently deployed in Syria, pose for the security of Israel. The paper was written by W. Seth Carus, AIPAC's senior military analyst.

"When fired from Syria," Carus said, "the SS-21 can reach targets throughout northern Israel, including one of Israel's main air bases, Ramat David. If deployed in Jordan, however, all of Israel would be brought within range."

An accompanying map showed the clear vulnerability of virtually all of Israel's major air bases, which were identified as Ovda, near Eilat; Ramon, Hatzerim, and Nevatim in the Negev; Tel Nof and Hatzor near the coastal plane; and Ramat David and Mahanayim in the north.

"If there is a danger of an Arab attack," Carus said, "Israel will be forced to strike first, because it will not be able to take the risks of waiting and absorbing an Arab attack. Although such a strategy will make the Middle East a more dangerous place, the absence of a viable defence against tactical ballistic missiles will leave Israel with no alternative."

The paper suggested that "tactical ballistic missiles directed against (Israeli) cities could easily result in 5,000 dead and wounded Israeli civilians in a future Arab-Israeli war."

Thus, Carus called for a new defence against such missiles. "Although the Israeli military could take steps to develop defences on its own," he said, "the development of such systems is too great a challenge to be handled by one small country.

"Clearly, any progress made in the United States to develop answers to the dangers posed by tactical ballistic missiles could have a fundamental effect on Israel's future security. And, it should be stressed, the benefits resulting from the development of such a system would be shared by other American allies who also find that they must deal with the growing threat of tactical ballistic missiles."

* * *

Meanwhile, Israel received some bad military-related news the other day — portending possibly even worse news down the road.

Because of the Gramm-Rudman budget cuts, Israel Aircraft Industries (IAI) is now in danger of losing a proposed $10-12 million contract to sell mineplows to the U.S. Marine Corps.

The mineplows, which are attached to the front of M-60 and other tanks, clear away mines.

IAI officials were informed that the contract was now endangered because of the most recent federal budget cuts forced on the Marine Corps by the Gramm-Rudman law. The law is designed to reduce the massive federal budget deficit.

The Israeli company had been negotiating the deal with the Marines for nearly three years. U.S. officials said all the arrangement had been virtually completed until the Gramm-Rudman law forced a re-evaluation.

Rabbi Landa dies

JERUSALEM (JTA) —

Rabbi Yaacov Landa, the rabbi of Bnei Brak and a leading practitioner of strict orthodoxy in Israel was buried on the Mount of Olives last week. He died at his home in Bnei Brak at the age of 89.

Thousands of Orthodox Jews attended the funeral.

Landa was born in Kornitz, Russia and achieved prominence as a scholar at an early age. On the death of his father, Rabbi Moshe Yehuda Leib, he replaced him as president of the religious court in the town. Landa served as rabbi during the first decade of the Communist regime in Russia, immigrating to Palestine in 1935. Shortly afterwards he was appointed rabbi of Bnei Brak.

He is credited with preserving Bnei Brak as an ultra-Orthodox stronghold despite its proximity to the secular metropolis of Tel Aviv. His influence among religious Jews extended far beyond the boundaries of his town.

He was known for his strict enforcement of the kashrut laws and his personal "hechsher" (certification) was to be found in almost every Israeli household on the products of the Ossen food company and the Coca-Cola bottling plant, both of which are located in Bnei Brak.

Indonesians accept envoy

By
JOSEPH POLAKOFF

WASHINGTON —

In an apparent turnabout in Indonesia's official stance, the government of that East Asian Moslem country has accepted a Jew to represent the United States as ambassador. Five years ago it had rejected the appointment of another Jew in that position.

Paul Wolfowitz, 42, assistant secretary of state for East Asian and Pacific Affairs for the past three years, has been nominated by President Ronald Reagan to be his ambassador in Djakarta on the recommendation of Secretary of State George Shultz.

When the President had named Morton Abramowitz, then ambassador to Thailand, to go to Djakarta in 1981, the Indonesian government did not give its approval and his name was withdrawn by the White House.

At that time, it was said that conservatives who had served with Abramowitz in Bangkok complained about his views and these views allegedly came to be known in Djakarta. It also was said Indonesian officials would not countenance a top-flight envoy of the Jewish faith in their capital's diplomatic corps. Every diplomat must be acceptable to the host country's government.

After serving as an ambassador to European organizations, Abramowitz was appointed by Shultz to head the intelligence bureau at the state department. With the subsequent elevation of that bureau, Abramowitz has been nominated by the President to the rank of assistant secretary of state. Senate confirmation is required for assistant secretaries.

Wolfowitz was a professor at Johns Hopkins School of Advanced International Studies and a deputy assistant secretary of defence before joining the state department where he became director of policy planning in 1981. He is a graduate of Cornell and earned his doctorate at the University of Chicago in 1972.

Women are still counting when it comes to top jobs

By
ELLEN GOODMAN

We don't generally get lessons in new math from writers. Writers work with words; even the ones who get paid by the line have a bit of trouble with their multiplication tables.

But recently at the PEN International Writer's Congress in New York, women writers including Betty Friedan, Gail Sheehy, Grace Paley and Margaret Atwood added up the panelists for the meeting and then divided the total by two: two sexes. There were 120 men speaking to the group and only 20 women.

When Friedan went to deliver the imbalance sheet to PEN president Norman Mailer, he reportedly laughed and said, "Oh, who's counting?"

Numbers, numbers, numbers. What a bore. The PEN conference was concerned with such lofty ideas as imagination, the writer and the state. Here was a group of small-minded accountants, literary inchworms measuring the marigold.

Who's counting? It was, of course, the minority who were counting. It always is.

Most of the women I know today would dearly like to use their fingers and toes for some activity more enthralling than counting. They have been counting for so long. But the peculiar problem of the new math is that every time we stop adding, somebody starts subtracting. At the very least (the advanced students will understand this) the rate of increase slows.

When the Reagan administration stops counting female cabinet members, the number goes down from three to one. When those in charge stop making a conscious effort to add women to a board of directors or a faculty or a firm, they unconsciously stop adding. The minority members of any group or profession have two answers: They can keep score or they can lose.

The woman in the board room or on the committee — two if they are lucky — is left holding the calculator. She can risk being labeled petty and tiresome or she can stand by while other women get eliminated from the equation.

There is a new philosophy that comes with the new math. The mid-80s have been cheerfully designated the "post-civil-rights era." Some in the establishment have declared "victory" over discrimination, the way others once urged us to declare victory over Vietnam so we could leave the field of combat.

They say that women and Blacks can now rise on merit. We won't insult them anymore, we won't injure their mental health and self-esteem by considering them in percentages instead of unique digits. But by some mysterious calculation, the same men who invited women in because they "needed one," now find it remarkably difficult to identify women who "merit" inclusion. To wit, Mr. Mailer: "More men are intellectuals first, so there was a certain natural tendency to pick more men than women."

Forgive me if I step gingerly from the turf of Mailer to that of Attorney-General Ed Meese. A more deadly version of new math is now on the White House blackboard. Today if employees with federal contracts ask "who's counting," they are told that it's the government. Under affirmative-action orders, 125,000 employers have to meet "goals and timetables" for hiring women and minorities.

The government is an easy grader. In 1983, the labor department found that companies were only reaching 10% of their goals. But only 15 companies have been barred from government work in the past decade.

Not surprisingly, the best hiring records were held by companies that were getting their records checked. Now the attorney-general, among others, says the government should lay down its arms, or rather its fingers and toes.

According to his new math, goals equal quotas; affirmative action equals discrimination. It's enough to make you math-phobic.

If we lived in a post-civil-rights era, I would turn over my Arabic numbers and Roman numerals to Meese. I know no woman, no minority, who doesn't want to be accepted as an individual rather than as a class action. But in large measure, women and minorities still have only two choices: affirmative action or reaction. The sums can come up positive or negative, plus or minus.

Numbers may not be as eloquent as literary or political ideas. Goalkeepers and timetable makers may not always be welcome. But from PEN to Pennsylvania Ave., somebody has to keep counting.

(Copyright Washington Post Writers Group)

World-National

More like professor than hero, says former colleague

Wallenberg a concern for "whole free world"

By
JEFF ROSEN

TORONTO — Forty-one years after his disappearance, former Swedish diplomat Raoul Wallenberg continues to serve as a symbol of the fight for human rights, says an associate of the war hero.

"Raoul Wallenberg is not just the concern of the Swedes and the Jewish people, but of the whole free world," said former Swedish ambassador to Canada Per Anger at a recent reception which paid tribute to Wallenberg.

Winding up a nationwide tour marking the 41st anniversary of Wallenberg's disappearance, Anger told The CJN that he was well received wherever he spoke and received a positive response to Wallenberg's plight.

At the Toronto reception, sponsored by the City of North York, Beth David B'nai Israel Beth Am Synagogue, Empire Forest Hill and Wallenberg Lodges of B'nai B'rith Canada and the League for Human Rights of B'nai B'rith Canada, Anger painted a verbal picture of Wallenberg — who was named Canada's first honorary citizen last month and Israel's on Jan. 16 — and described how his friend helped save over 100,000 Hungarian Jews from Nazi death camps.

"Wallenberg didn't give the impression of being a superman or a hero," said Anger, who worked with Wallenberg in Budapest as an attache in the Swedish embassy. "He was more of an intellectual-looking person, like a professor, was soft-speaking and an idealist."

Anger said his colleague was a good actor and took "great joy" in imitating people. These talents served Wallenberg well when he had to tranform himself into an aggressive person who "yelled, threatened and bribed" the Germans to save as many Jews as possible, said Anger.

He recalled that when the Nazis marched into Hungary in March 1944, the Swedish embassy was suddenly faced with a new situation of saving people from another nationality as Jews cried out for help.

While initially saving a couple hundred from the Nazis, Anger said there was only so much they could do and so a request for help was sent to Sweden. This coincided with a request from the World Jewish Congress to send a special Swedish diplomat to Budapest.

Anger said that when Wallenberg arrived in July 1944, he immediately took up the work begun by the Swedish embassy of distributing protective passports to Hungarian Jews.

Receiving approval from the Hungarian government to hand out 5,000 Swedish passports, Anger said three times that amount was initially printed and distributed to the Jewish community which had dwindled to 200,000 from 800,000 after the Nazis invaded Hungary.

When Wallenberg saw he couldn't do everything himself, Anger said he brought 400 Jewish volunteers into the embassy as employees thereby saving their lives.

What was really "miraculous" about Wallenberg though, Anger said, was the way he saved people. Going into railway cars and death marches, Wallenberg pulled people out and demanded their immediate release.

He attributed the power Wallenberg had over the Germans to his forceful personality and diplomatic status which the Germans respected.

Recalling one incident told to him by a Montreal doctor who was a student during the war, Anger said the man was in a sealed cattle car when the door was suddenly forced open.

"The German took out his gun, pointed it at the students and said 'if anyone tries to get out who doesn't have a Swedish passport or has a forged passport, I'll kill him.' The student said it was the most difficult time in his life as he had a false passport, but knowing what lay ahead if he remained on the train, lined up with other students.

"When he got to Wallenberg, the student said 'I have a forged passport.' Wallenberg looked up and said 'I saw you yesterday and gave you a passport' and sent him to freedom.

"That's how he saved one life," Anger stated.

As the war was coming to an end and Budapest had become a battlefield, Anger said he urged Wallenberg to take extreme caution. However Wallenberg told him, "I can't return to Sweden without knowing I have done everything possible to save as many people as I can."

Anger said he last saw Wallenberg on Jan. 10, 1945, seven days before his arrest by the Soviet military on a suspician of spying for the Americans. Since then, Anger said, he has met many people who were saved by Wallenberg's "mere presence.

"He became the only hope for the Hungarian Jews. He gave them back their dignity and self-respect at a time when the outside world did next to nothing to help."

While the Soviet government at first denied arresting Wallenberg and later reported he died in prison, Anger said his friend has the mental and physical strength to survive this long in prison and expressed hope that 1986 would be a "decisive year" for Wallenberg's release.

Anger was preceded to the podium by Charles Chaplin, chairman of the reception, and North York Mayor Mel Lastman, both of whom urged pressure on the Canadian government to press the Soviet Union for Wallenberg's release.

"Anger and Wallenberg risked everything to save the lives of over 100,000 men, women and children who were destined to be murdered in the Nazi death camps," said Lastman, who presented Anger with a medallion of honorary citizenship and a key to the city (North York). "They took the risk without a thought for their own safety. These two men are heros in every sense of the word."

Monte Kwinter, minister of consumer and commercial relations, brought greetings from the government of Ontario and read a telegram from Ontario Premier David Peterson.

Quoting from the telegram, Kwinter said, "Now and then there bursts upon the world scene an individual whose courage and determination in the face of overwhelming odds inspires a deep respect and admiration of all peace loving people. Willing to risk his own life on behalf of his fellow man during World War II, Wallenberg was such an individual."

Roland de Corneille, MP for Eglinton-Lawrence, thanked Anger for attending the tribute, saying that with the Canadian government's resolution declaring Wallenberg an honorary citizen, it has proclaimed Wallenberg a hero of the Holocaust, thereby ensuring he will not be forgotten.

De Corneille and Gerry Weiner, parliamentary secretary to the minister of employment and immigration, recently called on the Canadian government to make representations to the Soviet Union on behalf of Wallenberg.

Mike Janecek (second from left) presents the original framed bill recommending Raoul Wallenberg be given honorary Canadian citizenship to George Prager, (right) chairman of the Swedish-Canadian Chamber of Commerce, at a reception in Wallenberg's honor. Janecek arranged for a street in Mississauga to be named for Wallenberg. Witnessing the presentation is (from left) Charles Chaplin, reception chairman, MP Roland de Corneille, who proposed the bill in the House of Commons, and Per Anger, guest speaker at the reception. [Graphic Artists photo]

Focus on parents urged in education

NEW YORK — Jewish education must focus on parents as well as their children in the battle against assimilation and intermarriage, says Rabbi Joseph Grunfeld, director of Project SEED EUROPE.

In attempting to ensure Jewish survival, "we talk about building new Jewish schools and try to impress upon parents the importance of sending their children to such schools," Grunfeld said in a report to the Memorial Foundation for Jewish Culture, which provides financial assistance to his organization.

"The sad truth, however, is that as long as the parents of these children remain a disinterested party and are not prepared to either encourage their children to set an example for them, all efforts will be in vain.

'It therefore becomes imperative to run parallel courses to re-educate the parents alongside their children," the Rabbi said.

Project SEED EUROPE, based in England, is the largest Jewish adult education organization in Great Britain with 30 centres from Glasgow in the north to London and surrounding cities in the south, said Philip Klutznick, president of the foundation.

"More than 800 men and women are a part of this unique educational program," Klutznick said.

In his report, Grunfeld attributed the success of Project SEED EUROPE to its emphasis on personalized study.

SEED, in (Britain) is synonymous with one-to-one study," he said. "People who are interested in this kind of service know that there is an organization which specializes in providing it. We receive constant requests to open new centres and we are unable to keep up with the demand."

The rabbi expanded the summer program into a year-round adult education program by using what he saw as "an untapped reservoir of knowledgeable laymen, professionals and businessmen who have a sound Jewish education and are perfectly capable of imparting their knowledege to others."

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World-National

Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: A boy isn't given his Hebrew name until he has his Brith Milah. When a baby boy must be kept in an incubator for weeks, or even months, how does one pray for him when he has no name?

This question has troubled a number of good people. The nature of the problem requires a little more explanation. Here it is. When one says a mi she-berach for the sick, tradition calls for the insertion of the person's name and the name of his mother. When the little one has not been given his name due to illness, one faces a dilemma.

Rabbi Burak

Still, let me ask you this: Was there never a prayer spoken for a sick person without the name being mentioned? The Torah supplies us with one such instance in Numbers, Chapter 12:13. When Miriam became leprous, and Aaron begged Moses to do something for their sister, Moses prayed: "Heal her now, O God, I beseech Thee." Moses did not mention Miriam's name at all.

This leads the Talmud to say in Tractate Berachos, 34A: "Rab Yaacov said in the name of Rab Hisda, 'If one prays on behalf of his fellow, he need not mention his name,' since Moses did not mention Miriam's name. Rabbi Steinzalts Shalita, in his edition, states simply that Hashem knows for whom you are praying even when you don't give the name. That is the view of Rabbi Yaacov Emden z.l.

So, what's all the fuss about? Well, the Magen Avraham, O. H. Chapter 119:1, rules that this holds true only when you are in the presence of the sick person. But, when you are one place, and the person for whom you pray is in another place, you had better give his name in your prayer. He says this on the authority of the Maharil.

According to this ruling, one who goes to the hospital where the little one is to be seen can pray for the child without the need of mentioning the name. But, what do others do? In a new volume of short response, Oz Nidberu, by the Gaon Rabbi Binyamin Silber shalita, a new solution is given to this problem. His ruling is that where there is sickness, the child may be given his name before the Brith Milah. He based his ruling on a great authority.

Here is the way he tells it: "And recently there was received the sefer Be-Labbas Esh, the biography of the Admur of Ozerov z.t.l. (Rabbi Moshe Yechiel ha-Levy Epstein of Tel Aviv) and I found that my idea corresponds to the thought of the great ones, and here is his language: 'When a young man from a Litvishe Yeshiva had a baby boy born in the eighth month with a serious illness, and the Mashgiach of Ponevez, Rabbi Yechezkel Levinstein z.t.l. gave him a sign that he found it difficult to pray for the refuah of this child who did not yet have a name . . . .'" the young man turned to the sage of Ozerov.

Rav Epstein z.t.l. said "that the child be given a name right away, despite the fact that it was not possible to circumcise him as yet, for the holy Zohar says that the simple act of establishing the name is significant. He also advised the father who had chosen the name Pinchas (for the child) that, as a segulah, the name Chaim, or, Alter, should be added. When the father returned to the Mashgiach of Ponevez, he received the words with satisfaction, saying, 'Very good, very good. Now the child has a name. Now we can pray for him.'"

The chassidim of Ozerov have just recently observed the 15th yahrzeit of the Be'er Moshe. His words live on. His guidance brings healing.

New phases to alleviate problem

Get group won't rest on laurels

By
PAUL LUNGEN

TORONTO —
When the Ontario legislature recently passed legislation containing provisions to make it easier to obtain a Jewish divorce (a get), one phase of the Toronto Committee on Get's program was complete.

Phases two, three and four are now beginning, say committee spokeswoman, because the Ontario legislation, while helpful, does not alleviate all aspects of the problem.

There are questions of public education, education of professionals who deal with spouses in marital difficulties, the development of support services for women trying to obtain a get and a long term question of research into the "possibility of halachic development" that have to be addressed, says Devorah Danziger, a founding member of the committee.

And of course, there are efforts being made to promote passage of amendments to the federal Divorce Act, similar to those included in the Ontario legislation.

The 2½-year-old TCG was instrumental in helping push for changes to the provincial law, organizers say. They joined with the B'nai B'rith and the Vaad HaRabonim (Council of Orthodox Rabbis), which had, in October, 1985, submitted a brief to provincial and federal justice committees studying changes to provincial family law and the Divorce Act.

(Later, a broader coalition of groups backed the brief: Jewish Family & Child Service, The Jewish Women's Federation, Canadian Jewish Congress and The Women's Perspective Advisory Committee among others.)

The briefs suggested changes to the law to alleviate the plight of women whose spouses refused to deliver a get unless they received a favorable property or monetary settlement.

In addition to supporting the brief, TCG spokeswomen, as well as BB members, lobbied extensively with MPPs on the committee, explaining the problem and concerns in the Jewish community.

Both TCG and BB mobilized members to attend committee hearings to demonstrate community interest in issue.

Recently, lawyer Shayna Kravetz, vice-president of TCG, and lawyer John Syrtash, who represented the coalition of groups submitting the brief, traveled to Ottawa to meet with parliamentarians from all three parties.

"They were basically favorable" to the proposals, says Kravetz, "but they were concerned with their constitutionality."

Despite that concern, Kravetz is optimistic an amending bill to the Divorce Act may be passed sometime before June. She points to a supporting letter from Chaviva Hosek, president of the National Action Committee on the Status of Women, calling on the federal government to pass legislation that addresses the problem.

Danziger, one of the approximately 30 women in the Toronto Committee on Get (TCG), traces the origins of the committee to informal conversations she and other "traditional" Jewish women had on the problems developing in the changing Jewish community.

Those conversations arose following a panel discussion on the former Chai television show, hosted by Batsheva Avery. The topic of the show was Are Jewish Women Second Class Citizens?

"We saw that the Jewish community was hesitating to respond to the changed circumstances of women in the community," Danziger says. "Jewish women were succeeding by leaps and bounds professionally, but there were religious things women couldn't do."

Eventually, the women decided to focus on the issue of gets.

After distributing approximately 50 letters to "interested and influential women," the group held its first meeting. Many of the participants were Orthodox, Avery, president of TCG, notes. Others she describes as "traditional" and "observant."

The group eventually grew to its present compliment of 30, the vast majority of whom are "happily married and have no personal problems with gets," Avery says.

In addition to seeking a solution to the problem of gets within a halachic framework — "we don't want to throw out the baby with the bathwater," Danziger says — the women share "a raised consciousness" about the problems facing Jewish women who are denied gets by their spouses.

Batsheva Avery

Devorah Danziger

Not only are they not free to remarry under Jewish law (even though they may have a divorce under Canadian civil law), but the women often suffer emotional distress, feel ostracized and some feel themselves "victims to extortion" because it is usually the husbands who control the family purse strings, Danziger says.

If it were men who suffered from the problem, Danziger speculates a solution would have been found earlier.

A problem with wider dimensions "will surface in the future," Avery says. Since there are now record numbers of divorces among Jewish couples, "that leads to more children being born who may in future be considered mamzerim (illegitimate)."

In many Jewish communities, children born of parents who did not obtain a get cannot later marry. Avery says that problem applies only to women, since the children of a man who did not obtain a get are nevertheless considered legitimate.

The TCG is studying get laws, says Kravetz, and in her view "halacha is a developing process, not a static, unalterable rule of law. We understand there are efforts being made to deal with this problem within the framework of halacha."

In the meantime, TCG will continue to work on behalf of women whose husbands refuse to deliver a get. Kravetz says the group is reviewing tactics like picketing at the homes of recalcitrant husbands, naming them in newspaper ads, and phoning them to remind them of their responsibilities.

Danziger adds that the TCG refers women to appropriate social service agencies for counseling and is trying to create an awareness of the potential problems of a get among lawyers, rabbis and those who plan to be married so that all contingencies may be considered.

For more information on the Toronto Committee on Get, call (416) 635-1252.

Mormon leader: no proselytizing

NEW YORK —
The head of the Mormon Church has assured Franklin Kreutzer, president of the United Synagogue of America, that the new Brigham Young University facility on Jerusalem's Mount Scopus will be used exclusively for study and that there will be no proselytizing by either faculty or students.

Ezra Taft Benson, president of the Church of Jesus Christ of Latter Day Saints, said in his reply to a letter from the Conservative leader that since 1968, when the university began conducting programs in Jerusalem, there has been no effort by the church's membership to proselytize, nor is it intended that those occupying the new facility will engage in such activities in the future.

Kreutzer, who acknowledged the past efforts by the Mormon Church on behalf of Israel and Zionism, sought to allay fears by suggesting the disavowal to Benson.

The United Synagogue president said in a statement that he was "heartened by the response" and expressed the hope that mutual efforts will continue "toward assisting Israel and strengthening the cause of Zionism, not only among the Jewish community but also within the Christian community."

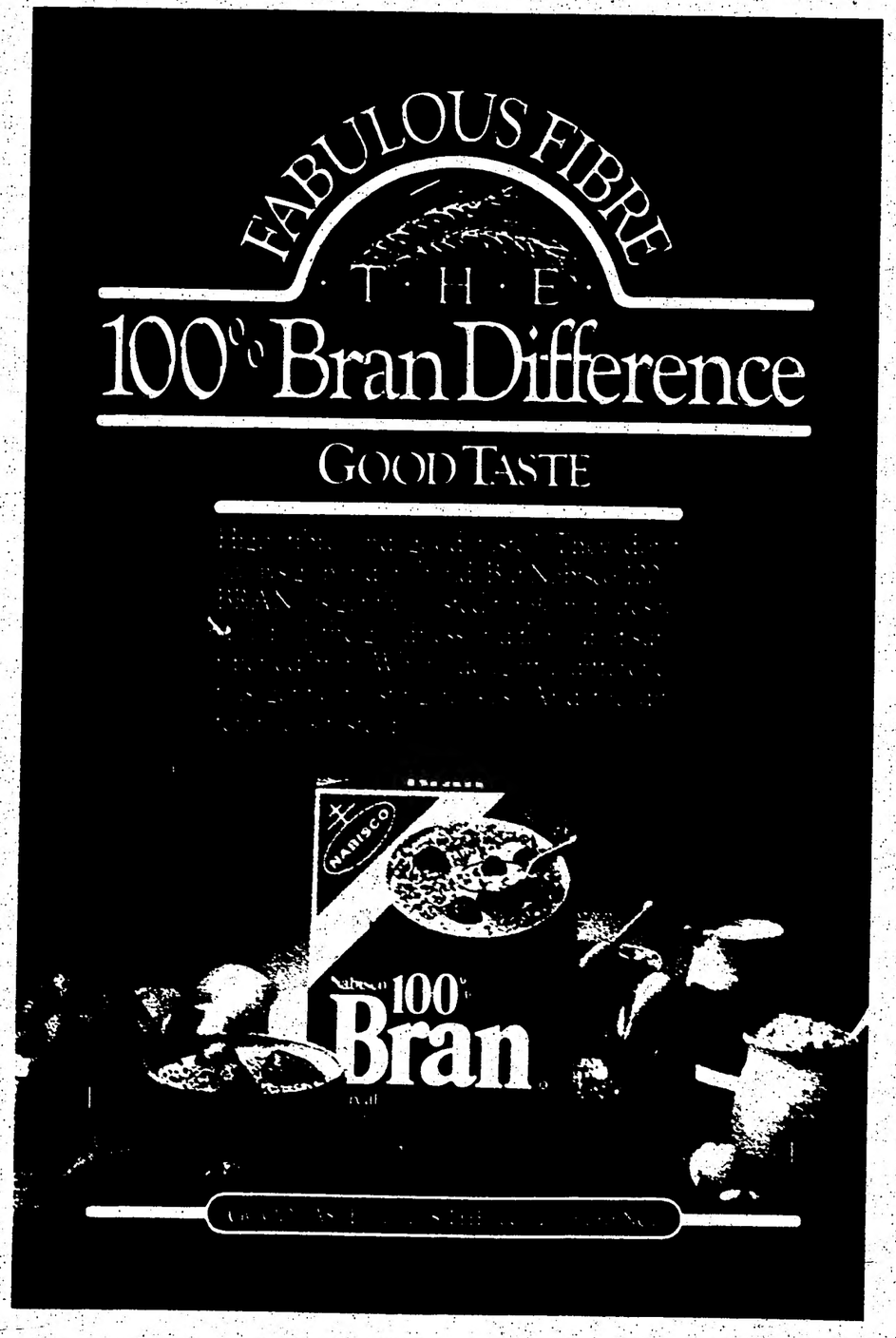
BGU will inaugurate foreign student program

MONTREAL —
Canadian students can now spend a year on a semester at Israel's only university in the desert. Ben-Gurion University of the Negev will open its overseas student program for the 1986-87 academic year.

Desert studies, a specialty of BGU, is one of the five subject areas offered, along with Jewish studies, Israel society, politics and Zionism, and Hebrew.

Courses in the overseas student program are designed to fulfil the academic credit requirements of Canadian and American universities and are taught in English. The program places major emphasis on involving overseas students in the academic cultural and social life of the Israeli students and the Beersheba community.

Details of the program may be obtained from Overseas Student Programs, American Associates, Ben-Gurion University of the Negev, 342 Madison Ave., Suite 1924, New York, N.Y. 10173 (212) 687-7721. Deadline for applications for the fall, 1986 semester is May 10.



World Jewish Congress meeting in Jerusalem

CJC's Rose reports on discussions in Ethiopia

By
JANICE ARNOLD

MONTREAL — Canadian Jewish Congress executive vice-president Alan Rose told the recent World Jewish Congress Plenary Assembly in Jerusalem that he met with a "senior official" of the Ethiopian ministry of foreign affairs during a visit last month to Ethiopia. Rose said he is the first senior Jewish leader to be officially received by the Ethiopian foreign office since the 1974 Socialist coup.

In an interview upon his return, Rose, however, would not disclose any other information about the meeting or the name of the official, except that "the Ethiopian government expressed its appreciation to the Canadian Jewish Congress for the support of the Jewish community during the recent famine." He was also invited to return to Ethiopia at a later date.

Rose was in Ethiopia from Jan. 14-23, his third trip to the country in the last three years. Rose also met with Berhanu Terresa, acting chief commissioner of the Ethiopian Relief and Rehabilitation Commission, a government body, and Canadian Ambassador Marc Lemieux.

Rose was invited by the Relief and Rehabilitation Commission to visit the recently opened Joint Distribution Committee clinic in the village of Tedda, near Gondar City. "This clinic is a modern facility providing pre- and post-natal care and general medical services. The JDC plans to open a polyclinic in Gondar City at a later date."

Rose spent several days in Gondar province, home of most of the estimated 8,000 Jews still in Ethiopia. He met with Ethiopian Jews in a number of villages and participated in a Shabbat service in Wolloka, which he said was attended by many young children. He would not comment on the condition of the Jews he met.

Rose's report on Ethiopia was one of the major presentations at an assembly session on endangered Jewish communities. McGill University law professor Irwin Cotler spoke at the assembly on the Deschenes Commission and on the United Nations and human rights.

The Canadian delegation to the recent World Jewish Congress plenary assembly held a reception for new Canadian ambassador to Israel, James Bartleman. From left are Jack Silverstone, Canadian Jewish Congress executive director; Dorothy Reitman, head of the Canadian delegation; Alan Rose, CJC executive vice-president; Ambassador and Mrs. Bartleman; and Moseh Gilboa, director of the world Jewish affairs division of the Israel foreign affairs ministry.

CJC national executive chairman Dorothy Reitman led the 21-member CJC official delegation. (CJC is an affiliate of WJC.) Some other Canadians, affiliated with the North American Jewish Students' Network, Hadassah-WIZO and the Canadian Zionist Federation also attended the assembly.

Senator Leo Kolber of Montreal was elected chairman of the North American Branch of the WJC, succeeding Sol Kanee of Winnipeg. The Canadian delegation invited the branch to hold its next meeting in Canada. Monroe Abbey, also of Montreal, was named an honorary vice-president of WJC.

"Canadian participation at the assembly was exemplary, and a report on our activities received much praise," said Reitman, who held a briefing session for Canadian delegates prior to the business of the assembly getting under way. Each delegate took on the responsibility of attending one of the many workshops scheduled and reporting back to the delegation, she said.

Reitman's report to the assembly gave an overview of the Canadian Jewish community and of CJC activities. It states that the principal domestic concerns of the country's 315,000 Jews are "the maintenance of (the community's) Jewish day school system and social services, the combatting of Holocaust denial and revisionism, and the Deschenes Commission of Inquiry on War Criminals in Canada."

Despite the publicity they generated, the Zundel and Keegstra trials dealing with Holocaust denial, "must not be regarded as reflective of public opinion.

"On the contrary, bigots and anti-semites have been roundly condemned by public opinion, political leaders and the media."

The report further states that the current investigation of war criminals more than 40 years after World War II is "a sad commentary of pre-war and post-war policies of successive Canadian governments which denied Jewish entry into Canada in the Hitler period, but unknowingly and, in some cases, knowingly admitted Nazi mass murderers to Canada."

The report praised Canada's multiculturalism policy today. "The spiritual and material assistance given by the federal government to Jewish cultural endeavors of all kinds is remarkable and must be recognized as the antithesis of narrow nationalism, which, all too often in our history, has been confining and discriminatory."

Reitman said that personally she feels the two most significant resolutions passed at the assembly were those on the status of Jewish women and on Jewish youth.

The former resolution calls for the establishment of a permanent commission on women within the structure of WJC to deal with the status of women in Jewish life and ensure equitable representation of women in all national and international Jewish organizations, particularly in decision-making and leadership responsibilities.

Reitman said women delegates to the assembly, including herself, were dissatisfied by the inadequate role played by women in the WJC, made evident by the virtual absence of women on the official program of the assembly.

Leila Siegel of Geneva, president of the International Council of Jewish Women, was elected chairman of the new commission on women.

Reitman said CJC has been a "pace-setter" in addressing the issue of the status of women, including the role of women professionals and volunteers in Jewish organizations in Canada, and can make an important contribution to the development of this new commission.

The youth resolution proclaimed the coming Jewish year, 5747, as the International Year of Jewish Youth and encourages WJC member organizations to develop programs on this theme and provide greater support to this segment of the community in recognition of "the fact that the youth of today are the leaders of tomorrow."

While in Israel, Reitman hosted a reception in honor of the new Canadian ambassador, James Bartleman, attended by Canadian delegates, Israeli government officials and other senior members of the Canadian diplomatic corps, as well as WJC president Montreal-born Edgar Bronfman.

Some 900 persons from Jewish communities in 68 countries participated in the assembly, the eighth in the 50-year history of the WJC. The plenary assemblies are now held every five years.

Modai presents smaller budget

JERUSALEM (JTA) — Finance Minister Yitzhak Modai has presented a $21.6 billion budget to the Knesset for the next fiscal year.

It is about $550 million under the budget for the current fiscal year and is aimed at stabilizing the economy.

There are no provisions for renewed economic growth.

In presenting the proposed budget, Modai hailed the rapid decline of inflation, which, he said, had no precedent anywhere in the world. The government intends to keep inflation at its present rate, a maximum of 2% per month, Modai said. He said this was the achievement of the entire people.

According to Modai, unemployment, the most painful sacrifice necessary to keep inflation down, has been lower than expected.

The new budget raised price subsidies for certain products and services but cuts government services. It contains an education tax approved by the cabinet as an alternative to the abolition of free high school education for all.

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However, Farrakhan shows strength

Blacks mainly neutral about Jews, survey finds

By
RON CSILLAG

LOS ANGELES — Rank-and-file Blacks in the United States are no more suspicious of Jews than of non-Jews, and in fact, some Blacks feel they are treated better by Jews than by non-Jews, says a survey commissioned by the Simon Wiesenthal Centre.

Conducted last October, the survey polled 500 Black adults from all over the U.S. and among its findings was that Nation of Islam leader Louis Farrakhan, known for his outspoken views on Jews, figured prominently among U.S. Blacks as a leader.

The survey was sponsored by the Los Angeles-based Simon Wiesenthal Centre to gauge awareness and opinions about nationally known Black leaders and to obtain Blacks' views on Israel and Jews.

Among the six Black spokesmen mentioned in the survey, Farrakhan ranked lowest in national awareness and in receiving favorable opinions.

Rev. Jesse Jackson is the most recognized and respected Black leader in the U.S. today, according to the poll, followed by Atlanta Mayor Andrew Young; Coretta King, wife of slain civil rights leader Martin Luther King; Los Angeles Mayor Tom Bradley; Benjamin Hooks, head of the National Association for the Advancement of Colored People, and Farrakhan.

Virtually all Blacks surveyed had heard of Jackson, a U.S. presidential candidate in 1984 and 94% had favorable opinions about him.

Jackson came under fire during his run for the Democratic Party's nomination for President because he refused to dissociate himself from Farrakhan, who had called Judaism "a gutter religion," and described Hitler as "a great man."

Farrakhan was known by the least number of Blacks (51%), but among these, 54% had favorable opinions about him.

Asked to name a nationally prominent spokesman for Blacks off the tops of their heads, 7% of the respondents said Farrakhan, versus 59% for Jackson.

But when all six names were listed and Blacks were asked to pick a nationally prominent spokesman, 86% picked King and only 41% chose Jackson, while 44% chose Farrakhan.

That reference to Farrakhan more than doubles references to Mayor Bradley, NAACP leader Hooks and civil rights activist Julian Bond.

And that, says the report, confirms that Farrakhan has thrust himself into the top echelons of Black leadership in the U.S.

However, the combined totals of awareness levels put Jackson on top and Farrakhan last among the six listed.

But among those who have heard of him, about 40% said they would like to see Farrakhan wield more influence in U.S. society.

Farrakhan's support is strongest among Blacks with the least education and the lowest incomes, the poll shows.

The Muslim leader's attractiveness, however limited, is attributed mainly to his bold public speaking style, while the main reasons given for disliking him were Farrakhan's anti-white statements and his recent cozying up to the Ku Klux Klan. His comments about Jews came third on the list of dislikes.

The survey asked several questions dealing with Blacks' attitudes toward Jews and Israel and it found Blacks are no more suspect of Jews than of non-Jews, while a minority (38%) believes Jews have too much power in the U.S., mainly in the areas of media, politics and especially business.

Only half of all Farrakhan supporters say Jews have too much power.

Half those Blacks surveyed said they are neither more nor less suspicious of Jews than of non-Jews, while the rest went to either one of the extremes or had no opinion.

And by almost a two-to-one ratio, those Blacks who expressed an opinion on the subject think they receive better treatment from Jews than from non-Jews. But almost half the total number of respondents did not go with either extreme.

Blacks were about evenly split on whether Jews support Black programs and policies more or less than they used to, while again, the majority could not agree with either view or did not know.

As for attitudes about Israel, only one-quarter of those polled said U.S. policy leans too much toward Israel. Most said U.S. policy favors neither side in the Middle East or said they didn't know.

Thirty percent said they are more sympathetic toward Israel, 23% said they favor the Arab states, while the rest said they support neither, both equally or didn't know.

Interestingly, among supporters of Farrakhan, sympathy for Israel was the same but support for Arab states was higher, at 32%. Those unfavorable toward Farrakhan tallied 45% support for Israel and 14% support for the Arab states.

In fact, Farrakhan supporters registered beliefs about Jews and Israel that were not drastically different from mainstream Black beliefs.

Thus, says the survey, not all supporters of Farrakhan should be written off as hardened foes of Israel and of Jews.

But according to Simon Wiesenthal Centre dean, Rabbi Marvin Hier, the survey sounds several warning signals for U.S. Jews.

Although it does contain several positive aspects, the poll shows many Blacks still believe Jews have too much power, particularly in business and economics, Hier says.

What is alarming, he adds, is that those Blacks who believe Jews have too much power are more affluent and better educated than those Blacks who do not express such feelings.

"The poll...clearly indicates that Louis Farrakhan will continue to play an important role in Black America," Hier states.

Only a small proportion of Blacks — 16% — said they had heard of the 1975 United Nations resolution equating Zionism with racism.

Tributes pouring in for Resnik, astronauts

By
JTA and UPI

Memorial tributes for Judith Resnik and her six colleagues killed in the explosion of the shuttle Challenger continue to come in the wake of the worst disaster in the history of the American space program.

JTA reports from Jerusalem that the seven astronauts will be commemorated with a forest planted by the Jewish National Fund in the Jerusalem Hills.

Tens of thousands of trees will be planted in memory of the astronauts and in honor of American space research at the American Independence Park, established during the United States' 200th anniversary year.

From College Park, Md. UPI reports the University of Maryland is creating a fellowship in the name of Resnik.

She spent six years at the school before joining the U.S. space program, and earned her doctorate in electrical engineering there in 1977.

Organizers hope to raise $100,000 in donations and form a permanent endowment for graduate engineering students, said George Dieter, dean of the school's College of Engineering.

The university held a memorial service for Resnik and her crewmates Feb. 10 at the school chapel.

Resnik visited the university campus last March to receive the school's Distinguished Engineering Alumnus Award.

In Akron, Resnik's home town, almost 3,000 participants crowded into the gymnasium of her former high school to pay homage.

Senator (and former astronaut) John Glenn told the assembly that a way to celebrate her life was to "celebrate the cause for which she gave it...As we reflect on Judy's life, and the Challenger's last voyage, I hope we never forget the last words that came from that crew. Those words were: 'Go with throttle up.'"

Among the other guests crowded into the Firestone High School gym were 20 astronauts including Sally Ride, the first American woman to go up into space; several scientists from the NASA Lewis Research Center; Rabbi Abraham Feffer, who had previously eulogized Resnik during a service for the Jewish community at Temple Israel; and Dr. Marvin Resnik, the astronaut's father.

Resnik thanked the participants for caring so much.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origin over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

* * *

PELTZ — FUTTERMAN — KERZNER

The fur trade in Toronto was mainly in Jewish hands a generation ago. They brought with them to Canada the skill and experience which had been developed by Jews in Europe. This is reflected in a number of Jewish surnames which are related to the fur trade.

Peltzman and Futterman meant furrier in Yiddish.

The Polish equivalent was Kerzner, Kushner, and Skornik.

Furs generally were described as Rochwerg.

Examples of the varieties of fur are:

Mink — Mink, Morder
Otter — Otter
Beaver — Biber
Sable — Sobol
Fox — Fuchs
Racoon — Washber, Szop
Lamb — Lam
Leopard — Lempert
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Squirrel — Veverke
Badger — Borsuk.

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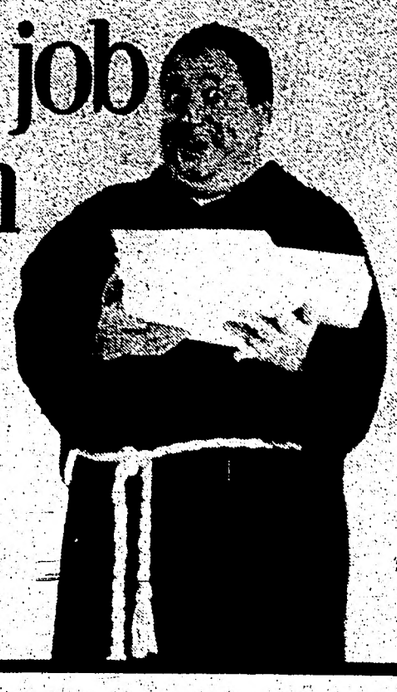

DIARY ...of a People

By
DAVID BIRKAN

The community of Tunis dispatched a plea for aid to the Alliance Israelite's Paris headquarters on Feb. 14, 1869. It was the "cry of an entire nation abandoned to its own devices in the face of Moslem ferocity," after a number of Jews were murdered by local fanatics.

Jews were long an integral part of Tunis, along the centre of the North African littoral. They were apparently among the Phoenician founders of its predecessor, Carthage, and helped in its defence against the Romans centuries later during the Punic wars. Jewish ancestry was attributed to Hannibal, whose long resourceful march against Rome nearly toppled it. In Roman times, the Jewish cemetery had over 3,000 tombs. Jews remained prominent as merchants and scholars until the community was rigorously repressed by the Byzantine emperor Justinian during the first half of the 6th century.

Nearby Kairouan, founded in the 7th century with Jewish participation, quickly became the Jewish intellectual centre of the west, a position it held until surpassed by Cordoba in the 10th century. Its light was extinguished during the widespread anti-Jewish and anti-Christian persecutions by the Almohads.

The Tunis community emerged from forced conversion, panicked emigration, enforced isolation and other Almohad persecution diminished but not destroyed. The area's Jews remained its main dhimmis or tax-tolerated people of the Book, the Christian community succumbing completely to the Almohads. The latter's Chaftzid successors continued to collect the jizya, or tribute, from the Jews, and enforce laws of differentiation, but allowed them to continue as a community. The Jews kept a low profile and modest comportment, shunning public prominence and extravagance. The few wealthy individuals kept the exterior of their homes duly inconspicuous.

Jewish life in Tunis proceeded through the late middle ages in relative calm, spared the triumphs and upheavals of the much larger Moroccan community to the west, which remained longer under Almohad rule. The Tunisians were also spared the unrest and disturbances attending conflicts of succession among the Moslem courts as far east as Iraq.

Spanish refugees following the expulsion of 1492 founded separate communities, which amalgamated with the native ones after several generations.

The conquest and occupation of Tunis from 1535 to 1574 by Christian Spain was an unmitigated disaster for the community; many Jews were killed or sold into slavery.

The situation of the Jews declined until well into the 19th century. They were: confined to their quarter, the mellah; restricted from leaving the latter after sunset; forbidden to ride on horseback or mule, and alowed to ride on a donkey only outside the city; and obliged to remove their shoes when passing a mosque.

"As Tunis possessed more than 500 mosques," wryly observed a traveler, the Chevalier de Hesse-Wortegg, in the late 19th century, "it will be seen that Jews did not wear out many shoes."

De Hesse-Wartegg adds: "It was worse even in their relations with Moslems; if one of these fancied himself insulted by a Jew, he stabbed him at once, and had only to pay a fine to the state by way of punishment."

In 1857, a Tunisian Jew was executed by the government on the charge of blasphemy, despite the intervention of the local European consular corps.

European and later U.S. attention to the North African littoral intensified in the 18th and 19th century when, as the Barbary Coast, it provided a string of bases for pirates preying on Mediterranean and Atlantic shipping. France became the predominant western influence in Morocco, Algeria and Tunisia. Through French Jewry and the offices of its international aid, education and culture organization, the Alliance Israelite, a measure of protection was gradually placed around their communities. It was often far from adequate during an era of lawlessness and chaos as local administrations crumbled.

Under European consular pressure, Tunisian ruler Mohammad Beg issued a covenant of security for the country's Jews in 1857, proclaiming their equality before the law and guaranteeing their persons, property and honor. It was largely observed in the breach. In 1868, a wave of fanatical Jew-hatred broke over Tunis, one at least implicitly abetted by the government.

Effective relief began to come some 12 years later when Tunis passed under French control. Jews were able to leave the cramped mellah for more dignified and congenial quarters.

Major disappointment to religious parties

"Who's a Jew" change loses again

JERUSALEM (JTA) — The resounding defeat sustained last week by the "Who is a Jew" amendment to the Law of Return in the Knesset — its third defeat in recent years — was a major disappointment to the religious parties which had forced the issue once again to the Knesset floor.

The fiercely controversial measure was overwhelmed by a 61-47 vote, with two abstentions, a far larger margin of defeat than its sponsors had expected. The Orthodox Morasha Party was embittered by the failure of many Likud members to support the amendment.

The disappointment of Shas, a member of the unity coalition government, was muted. The four MKs of that ultra-Orthodox faction apparently do not consider the defeat a reason to create a crisis with Likud or within the coalition.

The Orthodox parties have been pressing the Who is a Jew amendment for years. It would define a Jew as anyone born of a Jewish mother or converted to Judaism "according to halacha."

The addition of the last three words is the source of the conflict for it would in effect invalidate conversions performed outside Israel by other than Orthodox rabbis.

The amendment has been forcefully opposed in Israel and by the Reform and Conservative branches of Judaism in the U.S.

Premier Shimon Peres, who spoke for the government in the debate preceding the vote, warned that passage of the amendment would have a divisive effect in Jewish life in Israel and abroad. "Is it our interest to weaken the bonds which grow steadily stronger between the Conservative and Reform movements and Israel?" Peres asked, addressing himself to "my friend, the Orthodox members of the Knesset."

The Premier also spoke out against a counter amendment introduced by the Civil Rights Movement (CRM) which would define a Jew as anyone declaring themselves to be a Jew. That amendment was also defeated.

Yosef Burg, veteran leader of the National Religious Party who is minister of religious affairs, was to have spoken for the amendment. But Burg, who is visiting the U.S., flatly refused pleas from Orthodox colleagues to return home for the debate. He was quoted as saying that he had strongly advised against introducing the amendment at this time since there was no assured majority for its passage. Under the law, the amendment cannot be re-introduced for at least six months.

The Orthodox parties were wrankled by the absence of two Likud ministers, Ariel Sharon and Moshe Arens, from the chamber and the abstentions by Rafael Eitan of the right wing Tehiya Party and Ehud Olmert (Likud-Herut) — especially Olmert who in the past had supported the amendment.

Olmert told the Jewish Telegraphic Agency that he has proposed a formula to resolve the conflict to the satisfaction of all three branches of Judaism. He said he would create a Beth Din (religious court) that would consist of three Orthodox rabbis and one each from the Reform and Conservative movements. He noted that the latter would have to be personally observant in their lifestyles and that the Orthodox rabbis would constitute a quorum.

"It is not an ideal solution but there are no ideal solutions," Olmert said. He claimed he already has support for his proposal among non-Orthodox religious Jews in Israel and the U.S. He named Rabbi Richard Hirsh, president of the World Union of Progressive Judaism, as the Reform movement is known in Israel, and mentioned leading Conservative rabbis from the U.S. who he did not name.

Olmert said he would continue to seek the support of the rabbis and lay religious figures in the U.S. and observed that his campaign could harm his own political career but would demonstrate his determination and sincerity to resolve a vexing problem.

"Kissinger man" named as top Mideast advisor

By
JOSEPH POLAKOFF

WASHINGTON — Admiral John Poindexter, head of the U.S. National Security Council centred in the White House, has reorganized its section on Middle East affairs and has selected Peter Rodman, one of Henry Kissinger's prime political disciples, to head it.

Rodman, who is Jewish, an Oxford graduate and a Harvard-trained lawyer, will have the newly established title of senior deputy for foreign policy in the reorganized NSC staff. He goes to the White House from the state department where he was director of its policy planning staff since last March.

After receiving his law degree at Harvard in 1969, Rodman, 43, joined the NSC while Kissinger was its administrator and continued there until 1977 while Kissinger was secretary of state. Between 1977 and 1983, he was at Georgetown University's Centre for Strategic International Studies. In that period he was Kissinger's research assistant in preparing his memoirs.

The NSC has had Middle East sections with major influence on presidential policies towards the Middle East since its formation in 1947.

Poindexter was named the NSC's head in December following the unexpected resignation of Robert McFarlane to whom Poindexter was chief deputy.

While McFarlane, with long state department experience, was familiar with the Middle East's complexities and understood Israel's requirements for defence, Poindexter's governmental services did not put him in politically detailed touch with that area. Rodman, as one of Poindexter's three chief subordinates, is expected to provide the expertise for him.

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WHAT IS THE PLENARY ASSEMBLY?

Since 1919 Canadian Jewish Congress has served as the official representative before all levels of government on matters affecting the status and welfare of Jews in Canada and abroad. The Plenary Assembly is the highest decision-making body within Canadian Jewish Congress. Regional and organizational delegates, representing all segments of Canadian Jewish life, assemble every three years at the Plenary to elect National Officers and to deliberate on issues affecting Canadian Jewry.

OPEN COMMUNITY MEETINGS

Every individual, whether affiliated or not with an existing Jewish organization, is eligible to participate in the Plenary as an elected delegate or as an observer.

Open meetings will be convened in major cities across Canada to elect regional delegates and to deliberate on policy resolutions to be recommended to the Plenary Assembly.

Please contact your Regional Office for information on how to become accredited to the Plenary Assembly and the date, time and place of your Open Community Meeting.

NOMINATION OF NATIONAL OFFICERS

Nominations are now open for candidates seeking one of the following National Officer positions:

President
Chairman of the National Executive
Associate Chairman of the National Executive
Treasurer
Secretary
Honourary Counsel

Nomination forms and procedures for election of National Officers are available from your Regional CJC Office.

All nominations for a National Office, to be valid, shall be received postmarked on or before **April 11, 1986** at the following address: Monroe Abbey, Chairman, Plenary Assembly Nominations Committee, 1590 avenue Docteur Penfield, Montreal, Quebec H3G 1C5.

PROCEDURES TO PROPOSE RESOLUTIONS FOR CONSIDERATION AT THE PLENARY ASSEMBLY

A **March 14, 1986**, deadline for the receipt of resolutions at National Office has been established. Each Region has constituted a Pre-Assembly Resolutions Committee, which shall receive resolutions from members of Congress, the Regional Executive Committee or the Regional Council for review by and submission to the National Resolutions Committee.

Discretion to accept late resolutions, if they pertain to matters of urgency and/or current interest, is to be exercised by the National Resolutions Committee. Moreover, no resolution shall be placed before the Plenary Assembly unless it has first been considered and approved as to form and relevance by the Resolutions Committee.

For more information, contact your Regional Office or Gary Waxman, Chairman, Plenary Assembly Resolutions Committee, 1590 avenue Docteur Penfield, Montreal, Quebec H3G 1C5.

REVISION TO BY-LAW 64

A package of omnibus amendments to CJC By-law 64 has been circulated to members of Congress. A special time period will be made available at the Plenary to consider these revisions.

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Editorial

Calamitous shift

Egypt-watchers cannot derive much pleasure these days as the heir to Anwar Sadat slowly but steadily sinks into the Nasserist syndrome.

Hosni Mubarak belongs to that line of Arab political leaders who remembers nothing and learns nothing from the experience of the past.

Reversing the ideal of statesmanship — in which the head of state leads his people — Mubarak has reversed that dictum as he follows the lead of the mob in determining the policies of government.

Several disquieting developments tend to reinforce this melancholic observation about the directions Egyptian policies are taking these days.

- The Egyptians have refused to send their ambassador back to Israel despite the Israeli withdrawal from Lebanon.
- Authorities in that country have refused to furnish Israel with a full report on the murder of Israeli tourists in Egypt last year.
- Despite Israel's readiness to go for arbitration on the Taba issue, the Egyptians have adopted an inflexible stance on the next stage in the negotiations.
- During recent visits to West Germany both Prime Minister Peres and President Mubarak had opportunities to meet. Peres was willing; Mubarak studiously avoided contact with the Israeli leader.
- Ezer Weizman, a hawk turned dove, returned recently from Egypt after flying there to maintain the equalibrium of the peace process he had himself initiated under the Begin era. Weizman came back frustrated by the Egyptians.

These telltale signs identify clearly the new belligerency which animates Egyptian policy towards Israel. A new Pharaoh has arisen "who knew not Joseph."

In view of this calamitous shift from the period of Sadat, Israeli leaders will want to re-examine their defence and other priorities.

And we will understand why.

Arab hypocrisy

For years now the Arab governments have used the United Nations and other international platforms to harangue Israel about its "iniquitous" practice of trading with South Africa.

At the same time the Arabs and in particular the Saudis have portrayed themselves as untainted by contact with Pretoria. The political gains achieved by the Arabs, especially among Third World countries, has been considerable.

A report in Feb. 10 The New Republic reveals, however, a pattern of Arab hypocrisy in regard to trade with South Africa, which is blatant and immoral.

Robert Whitehill, a Washington attorney, has just documented the secret oil sales which the Saudis and Gulf states have made to South Africa in the last five years.

The sales which have been clandestine (in South Africa revealing information about the country's oil procurement can produce a 7-year jail sentence) have netted the Saudis and their partners in the West $5 billion a year, $2 billion of which Whitehill claims "are from surcharges and premium payments derived from the clandestine nature of the trade."

In defending their role the Arabs, inevitably, respond that they ship no oil to South Africa and that they have no control over what happens to the oil once it leaves port.

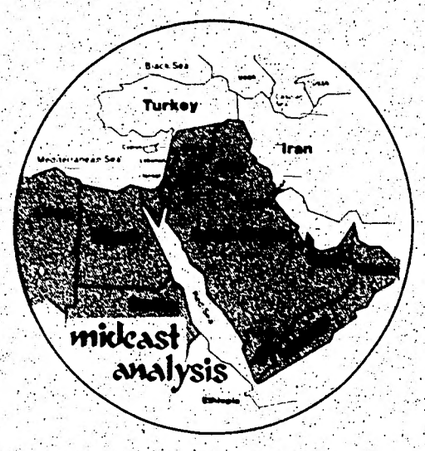
"However, the truth is that since 1980 each exporting state has been fully apprised of the names of the Western oil traders who resell Arab oil to South Africa and the names of the Western tanker companies that transport the oil," says the New Republic.

Whitehall cites the name of a Norwegian supertanker, the Thorsholm, which from 1982 through 1985 regularly shipped Arab crude from the United Arab Emirate port of Fujairah to South Africa, precisely during the period when the Arabs were condemning Israel for its commerce with the same country.

Arab hypocrisy, dishonesty and sophistry have been exposed again.

Harbor deep-seated grievances

Israeli Arab militancy grows



By SHELDON KIRSHNER

Minorities in the Middle East, whether they are Jews, Christians or Moslems, live in the shadows, never certain of the treatment they will be accorded by the majority.

Jews in Arab lands have been subjected to persecution and restrictions, particularly since the establishment of Israel. Christians in countries like Iraq and Egypt have been the butt of discrimination.

In Israel, Moslem and Christian Arabs are equal under the law, and in many cases enjoy a better standard of living than their brethren in the Arab world. But, because of the Arab-Israeli dispute and because of the historic clash between Islam and Judaism, the situation of Israeli Arabs is at best anomalous.

Comprising 17% of its population, Israel's 750,000 Arabs are torn by their opposing loyalties to the Jewish state and the vast Arab hinterland. It is a serious problem and it was accentuated by Israel's takeover of the West Bank, Gaza Strip and Golan Heights in the Six Day War.

Considering the constant tension in the Middle East, relatively few Israeli Arabs have been arrested for subversion or sabotage. And although the Arab-Israeli dispute has radicalized some Arab youth, the Arabs of Israel have generally attempted to assuage their feeling that they are an impotent, alienated minority through the democratic political process.

Still and all, the Arabs harbor deep-seated grievances. Until 1966, they chafed under direct military rule. When it was abolished, they breathed a sigh of relief. They then concentrated on winning back their lands that had been confiscated and/or expropriated by the authorities. The land issue remains a burning one in the Arab community, but since expropriations have slowed of late, Israeli Arabs have seized on other nettlesome issues which have long bothered them.

•Arabs claim that their towns and villages receive smaller budgets than Jewish municipalities and, to their detriment, have not been industrialized.

•They claim that they've received unequal treatment in the area of social services. It is a fact that army veterans and their families get more generous child welfare payments and housing loans than Israelis who have not served their country. But since the majority of Arabs are not obliged to register for military service, they are ineligible for such help.

Israeli Defence Minister Yitzhak Rabin said recently that conscription for Arabs would be counter-productive because they would not be permitted to join fighting units and would therefore be forced to become "hewers of wood and drawers of water" in the Israel Defence Forces. This, he predicted, would lead to a widening of the breach that already exists between Jews and Arabs.

•Arab leaders claim that the unemployment rate is higher in their sector. As a result of the crisis besetting Israel's construction industry, Arab joblessness has increased to the point where one Arab member of parliament has warned of the correlation between bitterness over lack of work and disloyalty to the state. A special Knesset committee set up to probe this sensitive question came to much the same conclusion.

The problem, however, transcends the current difficulties being experienced by Israel's economy. For security reasons, Israeli Arabs cannot obtain work in some branches of government or in military industries, which employ up to a third of the labor force.

Members of Israel's Druse community, part of its Arab minority of 750,000 Arabs.

Israel's diplomatic corps is all but devoid of Arabs, very few Arabs hold teaching positions in universities, and no large company is run by an Arab. These glaring inequities rankle Arabs.

Jews and Arabs obviously coexist, but the gulf between their respective communities is truly awesome. There is practically no social mingling, and mixed marriages, partly because there is no civil marriage in Israel, are exceedingly rare.

This lack of contact, with its attendant myths, preconceived notions and stereotypes, has produced something of a climate of mutual mistrust. And it has been exacerbated by the election of Meir Kahane to the Knesset. Kahane, an ordained American rabbi, advocates the expulsion of Arabs from Israel and calls for a law which would forbid Jews to engage in sex with Arabs. Although Israel's political elite has denounced Kahane as an unadulterated racist, the fact of the matter is that the views he peddles appear to be popular.

A survey conducted in 1984 showed that fully 60% of Israelis aged 15 to 18 believe that Arabs holding Israeli citizenship should not be entitled to equal rights. A poll carried out recently by a Haifa University sociologist found that 22% of the respondents favored Kahane's solution of outright expulsion, while 24% thought Arabs should be denied the right to vote. Fifty three percent said that Arabs don't value Jewish life, while 44% asserted that Arabs will never be as "advanced" as Jews.

Sami Smooha, the Jewish researcher who collected these statistics, said the view among Israeli Jews that Arabs are subversives is growing.

Lately, the acrimony which increasingly characterizes Arab-Jewish relations has been expressed in a series of incidents which may be signs of the times:

•Arabs were indiscriminately attacked by raging Jews in Afula after a Jewish couple was found murdered in a car.

•Arab bathers in Tel Aviv, Netanya and Maayan Harod have been driven from beaches by Jewish thugs.

•Jews shouting "Kahane, Kahane" and "death to the Arabs" poured into the streets of Jerusalem after a gas explosion killed two Jewish women. It took some time for the police chief to convince the crowd that the tragedy resulted from a gas leak and was accidental.

•Shlomo Kirat, a leading Israeli soccer player, called on the Israel Football Association to bar two Arabs from the national team. Kirat, a Kahane supporter, said Rifat Turk and Ziya Armeli "represent the Arabs and not the people of Israel." (Kirat was rebuked and subsequently dropped from the team).

•Yitzhak Peretz, the minister of interior, boycotted a ceremony marking the transition of Umm el-Fahm from village to town. Peretz said the mayor had failed to apologize properly for a locally-generated leaflet which described the Israeli armed forces as "aggressive, violent and debasing."

•Prime Minister Shimon Peres visited a Bedouin encampment and was immediately confronted by a list of militant demands revolving around the questions of government aid and land.

There is no doubt that a mood of radicalism has swept over the Arabs of Israel. Once quiescent, lacking in direction, Israeli Arabs now are outspoken and possess a leadership.

Moshe Sharon, an advisor on Arab affairs to Menachem Begin, observes that Arabs are not just demanding unequivocable civil rights, but are openly rejecting the Jewish and Zionist character of Israel.

Sharon may be exaggerating, but what is certainly true is that Arabs have been expressing their discontent at the polls by voting for left-wing parties. In the 1984 general election fully 50% of the Arabs who exercised their franchise voted for the Democratic Front for Peace and Equality, a pro-Moscow Communist party led by a Jew, and the new Progressive List for Peace, which supports the formation of a West Bank-Gaza Strip Palestinian state. (The Labor Party won 24% of the Arab vote and Ezer Weizman's Yahad faction got nearly 10%. Other fringe parties, plus Likud, picked up the leavings).

Israeli Arabs have no compunction whatsoever in taking the position that the Palestinians residing in the occupied territories should have a state of their own. Abdel Darousha, an Arab Labor MK, caused a ruckus over a year ago when he said he would attend a meeting of the PLO's Palestine National Council in Jordan.

At the last minute, he was dissuaded from going to Amman. But that he attempted to bring off such a thing was an indication of how far Israeli Arabs have moved in their militancy since Israel's birth in 1948.

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Opinion

Could not have been friendlier . . .

Lincoln's spirit shone in his attitude toward Jews

Americans are celebrating Abraham Lincoln's birthday this week. In this article RABBI BERNARD BASKIN discusses Lincoln's friendship with the Jews.

* * *

Several days after Lincoln's death, Rabbi Isaac Mayer Wise of Cincinnatti, perhaps the best known Jewish figure of his time, said in his eulogy: "Brethren, the lamented Abraham Lincoln believed himself to be bone from our bone, flesh from our flesh. He supposed himself to be a descendant of Hebrew parentage. He said so in my presence."

It has never been ascertained whether the rabbi was a victim of understandable grief, or had grossly misinterpreted what the president may have said in a jocular vein. In any case, there is no shred of evidence to substantiate Wise's startling assertion. However, throughout his career Lincoln could not have been friendlier to individual Jews, or more sympathetic to Jewish causes.

Before the Civil War there is no evidence that the legal status of Jewish chaplains had ever been considered. However, once the conflict began, with thousands of Jews enlisted, it was only a matter of time before these members of a minority faith would press for their right to be served by their own chaplains. Unfortunately, the chaplaincy bill of the time required that chaplains be ordained ministers of some Christian denomination.

In 1861 an Ohio congressman moved an amendment to the bill which would have substituted the phrase "religious society" for the words "Christian denomination." But this sensible suggestion failed to move the members of the House. They passed the original bill with its discriminatory clause intact.

About three months later a YMCA worker happened to visit the military camp in Virginia where the 65th regiment of the 5th Pennsylvania Cavalry was stationed. The majority of the soldiers of this regiment were Jewish, led by a Col. Joshua Friedman and had chosen a regimental chaplain from their own ranks. The bigoted YMCA worker was astonished to discover that Michael Allan, a Jew from Philadelphia, was serving as chaplain — contrary to the law. Indignantly, he wrote to the proper authorities and the chaplain was forced to give up his position.

But Col. Friedman and his men resolved to try again. They selected Rabbi Arnold Fischel of New York, a well known scholar and American historian, to petition the President for a change in the discriminatory law. On Dec. 11, 1861, Rabbi Fischell appeared at the White House. The President listened to the rabbi's explanation that he had not come as an office seeker but to contend for the principle of religious liberty. The President examined his documents, and fully admitted the justice of Fischel's case.

The only known portrait of Lincoln by a contemporary Jewish artist, this painting was done by Solomon Carvalho in 1865.

December, 1861, was a difficult time for the North. The Union armies had suffered military defeats. Yet, in the midst of overwhelming problems, Lincoln found the time to consider the relatively small matter of Jewish chaplains. He understood the vital principle that was at stake. A week later a bill was introduced in Congress and quickly passed which prevented the army from excluding from the chaplaincy an ordained minister of any religious society in the United States. A church paper in Cincinnatti spoke for a bitter minority: "Imagine the effects of granting the privilege of chaplaincy service to Jewish rabbis, Mormon bigamists, Chinese priests and Indian conjurers. Democracy has its limits and to permit non-Christian clergymen to serve the military oversteps those limits."

All during the war there was an invisible second front. This was the economic war of greed and exploitation fought by unprincipled traders who took advantage of the needs of both North and South to batten on their profits. All economic transactions across the battle lines should have been banned. But the administration was reluctant to take the step. The need for cotton and other southern products in the North, the strategy of winning the adherance of the Confederate population through a policy of unregulated commerce, the pressures of big business and the machinations of speculators in and out of uniform — all of these militated for a continuation of an unsavory policy.

The war department, the treasury, the various commands on the scene — all issued permits for commercial activities in or close to the battle areas. From such a pattern of confusion nothing but economic chaos could result.

It was in the midst of this anarchy of profiteering, red tape and indecision that the most sweeping anti-Jewish regulation in all American history was issued from General Grant's headquarters in Mississippi on Dec. 17, 1862. It provided for the expulsion within 24 hours of the Jews as a class without trial or hearing from the general area known as the "Department of the Tennessee." Although relatively few people were involved, this order, according to the New York Times, became one of the minor sensations of the entire war.

Jewish reaction was one of shock, pain and anger. They alone were to be punished for all the wrongs that had been committed in a crime-infested area, the responsibility for which was clearly in the lap of the highest authorities in the land. A continual refrain in the veritable torrent of editorials and letters that followed in the wake of the expulsion was this: "Let there be a fair trial for every accused individual and if found guilty let him pay the penalty prescribed by law."

The Jewish community of Parducah, Kentucky, one of the cities involved, sent Cesar Kaskel, a prominent Jewish republican and vice-president of the Paducah Union League Club with petitions and letters from influential politicians and merchants to see the president. According to all reports, Lincoln introduced a heartwarming, semi-humorous biblical flavor on his conversation with Kaskel which went like this:

Quickly rectified grievous wrong

Lincoln — "And so the children of Israel were driven from the land of Canaan." Kaskel — "Yes, and that is why we have come unto father Abraham's bosom asking protections." Lincoln — "And this protection they shall have at once."

Lincoln wrote a note to General-in-Chief of the Army Henry W. Hallack directing him to telegraph instructions for the cancellation of the order.

The mystery of Grant's notorious order was never fully cleared up. The general denied responsibility. It may have been the action of a stupid, misguided or anti-semitic subordinate. But whether viewed as a grave mistake or a bad joke, Lincoln did not hesitate quickly to rectify a grievous wrong.

In March, 1863, Lincoln conferred with a Canadian friend, Henry Wentworth Monk, who had come to urge upon the President a plan for the settlement of the war. The visitor went on to discuss a pet project, the restoration of European Jewry to Palestine. Lincoln said: "I myself have a regard for the Jews. My chiropodist is a Jew, he has so many times 'put me upon my feet' that I would have no objection to giving his countrymen 'a leg up.' . . ."

Finally, Lincoln's attitude toward Jews can be measured, at least in part, by his reaction to the Know-Nothing movement, a hate group with strong anti-immigration sentiments. The overwhelming majority of Jews were immigrants and were included in the Know-Nothing general classification of unwanted aliens.

In 1885 Lincoln wrote, "I am not a Know-Nothing. That is certain . . . How could I be? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' When Know-Nothings get control it will read, 'all men are created equal except Negroes, and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty."

The Lincoln who urged his countrymen to banish all thoughts of vengeance, whose words "with malice towards none, with charity for all" ring with a noble biblical tone — that Lincoln had friendship in his heart for all men. His dealing with Jews is a striking example of his truly democratic spirit.

That kipa in the window in LA was for doggies

By
ELAINE KAHN

You know your parents are trustworthy when they don't let the grandchildren buy a kipa for the dog.

At least that's how I look at it.

There were the kipot, $5 a shot in a Los Angeles store, white on blue and blue on white featuring a Magen David and a little doggie chinstrap, and my parents, treating the kids to a trip to Calfornia, had the guts to say "no."

Besides, Pepper, our resident mongrel, is a female.

The store also sold doggie sweaters, boots, baseball caps and other items of vital necessity to the welldressed woofer. Our neighborhood in New York had also had a canine haberdashery — it was called Poochie's.

We didn't have a dog in New York — we had a very sick cockatiel named Prospero. He got sick even before he had that gangrenous toe cut off. No vet ever found a reason for his illness. We figured it was psychological — he just disliked living in New York even more than we did.

Don't ask how you dispose of a dead cockatiel in an 11th story New York apartment.

A friend in New Jersey gave us her prized goldfish when she moved in with a cat owner. Two days with us and it died.

I was about 4 when I got my first pet, a half-blind pony named Blackie who moved only when my father stood in front of him and clapped his hands. Blackie would then take off like a shot, I'd fall off in the gravel and my father would laugh.

I took a beautiful smoke-gray kitten home from the farm once. My parents made me leave her in the basement with no lights on. The kitten mewed all night, they blamed me and she went back to the farm. When I next saw her, she was recovering from having both a litter of kittens and a leg ripped off in a piece of farm machinery.

Finally it dawned on me that it would be easier to go through life pretending to hate animals.

My husband and kids saw right through that, though, and forced me to agree in principle to "some day" buying a puppy. But I meant something in the line of "some day my prince will come." And the puppy I had in mind was about the size of a shoebox, fluffy and Fifi, loving but dignified. Dogs, after all, reflect the character of their owners.

Two years ago, I made my big mistake. I went to New York for a weekend. My husband, depressed by a sudden run of funerals, used my absence to respond ardently to a newspaper ad for friendly mutts that would grow up to do cute tricks like scratching paint off walls and almost castrating guests by jumping on them. The purchase was meant as a "welcome home" surprise for me.

Spontaniety in marriage is, in my opinion, overrated.

Eilat feels increasingly optimistic

EILAT (JCNS) —

Eilat's new tax-free status has produced an atmosphere of great optimism in the Red Sea resort.

Local politicians are delightedly announcing the end of the population drain which has plagued the town's development over the past four years.

There had been a regular trickle of residents away from Eilat following the closure of the Timna copper mines and a reduction in the port's activities, and the population dwindled from about 25,000 to less than 19,000.

Now the town's youthful mayor, Rafi Hochman, has gone on record as saying that Eilat's population can more than double to 45,000 by the end of the century.

The duty-free zone has also attracted foreign investors, and several new small industrial plants are in the pipeline.

Hochman says that he is gearing all official efforts towards the implementation of two much-debated schemes which could change the face of the town.

The first is for Eilat to become the country's second planned coal port to serve the massive coal-fired power station in Hadera. Eilat faces strong competition from Ashdod for the contract. The other project is the extension of the Israeli rail network down to the Gulf of Suez.

The mayor has yet another scheme, slightly more unorthodox: to establish Israel's first race track in Eilat.

At present, horse racing in Israel is a rare amateur event, organized by enthusiastic lovers of horses, but Hochman has real racing in mind — although he does plan to ban bets.

Asked where he expected to get the horses, Hochman replied that they would be flown in from Britain early this year.

His critics say that Hochman does not know one end of a racehorse from another, and claim that he must be mad if he thinks that British owners will send valuable horses to Israel to race for the fun of it.

One suggestion is that he should consult Cyril Stein, the chairman of Ladbrooke's, the bookmakers, before opening his mouth on the subject again.

Ladbrookes opened The Club, a holiday resort in Eilat, a year ago, and it has proved to be one of the most popular enterprises of its kind in Israel.

Opinion

Irving Howe presents magnificent tome

Fascinating view of Jewish immigrant life in NY

By
SHELDON KIRSHNER

Russian Jews poured into New York City after the 1880s, filling the Lower East Side to the rafters.

Pogroms in Russia in the late 19th century changed the face of New York City. From 1881 onward, tens of thousands of Jews living in the Russian empire left their homes bound for America, hoping to begin anew.

The immigration from Eastern Europe, which peaked in 1906, when 153,000 Jews arrived in the U.S., filled New York's Lower East Side to the rafters. Within a few years, the Lower East Side, with 522 inhabitants per acre, became the most densely populated area in the city. These Yiddish-speaking East European Jews, in contrast to the more established and patrician German and Sephardic Jews, brought new social, political and religious ideas and traditions with them. And in time, they would set the tone, and occupy some of the most important leadership positions, of the New York Jewish community.

Russian Jews who migrated to America faced varying degrees of resistance at home and abroad, writes Irving Howe in his magnificent tome, *The Immigrant Jews of New York (Oxford University Press, $68.75)*. Among the most fanatical opponents were Orthodox Jews, who feared that America would mean a weakening of faith. "You are heading for a corrupt and sinful land where the Sabbath is no Sabbath," wrote one pious observer. Socialists, whether they were Bundists or not, argued that Jews should stay where they were to organize a Jewish working class. And Zionists urged Jews to settle in Palestine, not America.

Back in the U.S., German-Jews bristled with anxiety that an influx of poor East European Jews would somehow diminish their standing among the Gentiles. Howe, in perusing the correspondence and records of Jewish organizations, says all insisted that only skilled workers and the healthy and young be encouraged to come.

Despite their misgivings, German Jews worked hard and long on behalf of the Jews from Eastern Europe pouring into the city. They created information bureaus. They negotiated special rates with railway companies and steamship lines, and petitioned the government to ease the immigrants' way to the U.S.

No matter how much help they received, the immigrants faced incredible hardships in New York, particularly the ones who came in the 1880s and 1890s. Howe, a professor of English at City University of New York, describes this wave as the *farloyrene menshn*, or lost souls.

Working conditions were horrible, salaries were pitiful, housing was blatantly sub-standard, and the loneliness which beset many an immigrant who had left his family behind in Europe could be unbearable. There was little improvement in the situation as the 20th century dawned. Life on the Lower East Side, the hub of the newly-arrived Jews, was abrasive and clamorous. More than half slept three or four to a room, toilet facilities were primitive, and tuberculosis affected 12 out of every 1,000 Jews. Suicide, which had been infrequent in the old country, took on serious proportions. Preying on these "lost souls" were Christian missionaries, some of whom were of Jewish origin. The most effective of the lot was Hermann Warszawiak, the son of a Polish rabbi.

Disoriented, frustrated and ground down by life in America, a handful of the immigrants succumbed to the symptoms of social dislocation — wife desertion, juvenile delinquency, prostitution and gangsterism.

In spite of the objective difficulties facing Jews in New York, most of them did not despair. They persevered, gradually building decent lives for themselves and their children within the context of a rich, vibrant community, and creating flourishing institutions and businesses.

A few of the immigrants even grew rich. Samuel Silverman, in the 1890s, began as a sweatshop worker and became a cloak manufacturer with a fortune estimated at $500,000. Harry Fischel, penniless upon arrival, amassed property and built a $600,000 residence for himself a block away from Andrew Carnegie's Fifth Ave. mansion. Israel Lebowitz peddled men's wear on teeming Orchard St., but by 1907 he was one of the largest shirt manufacturers in New York.

Often, Jewish garment factory owners exploited their Jewish workers, setting off strikes. The arrival of so many immigrants resulted in a sharp decline of wages. Indeed, the average salary of a semi-skilled garment trades employee fell from $15 a week in 1883 to $7 a week in 1885.

According to Howe, the vast majority of garment workers in the early part of this century were unorganized. Jewish-led unions, which would ultimately proliferate, had trouble getting off the ground, he explains, because the politics of Jewish Socialists was "marked by dogmatic absolutism ill-adopted to the needs of the masses."

But once the unions were well established, they were models of efficiency. Howe claims that, in the early years of this century, Jewish unions were different from those in the U.S. They did not focus on immediate bread-and-butter issues, and instead reached out toward a wide range of interests, from social insurance and cooperative housing to educational programs and Yiddishist cultural activities. Union leaders like Morris Hillquit, Bernard Weinstein and Joseph Barondess were among the most prominent and respected individuals on the Lower East Side.

After the 1917 Russian revolution, Communist ideology made substantial inroads on the community. By the 1920s, Howe says, Yiddish-speaking Communists had built up a network of social and cultural institutions which "are still astonishing in their range and variety."

Howe observes that the first crop of politicians to emerge from the Lower East Side, creatures of the corrupt Tammany system, were not an impressive bunch.

Yiddish theatre, he adds, was not much better after its emergence in the 1880s. Howe describes it exceedingly well: "This was a theatre of vivid trash and raw talent, innocent of art, skipping rapidly past the problems of immigrant life, and appealing to rich new appetites for spectacle, declamation and high gesture."

But Howe suggests that maybe the writers and actors of the Yiddish theatre, which would dramatically improve, were the captives of their audience: Jews struggling to make ends meet wanted glamor, song and dance, foolery.

The first Yiddish stage production in New York, Abraham Goldfaden's *The Sorceress*, was staged in 1882. One of the actors, 16-year-old Boris Thomashefsky, would become a matinee idol.

Howe is especially good in writing about the Jewish intellectuals who populated the Lower East Side. The first major group to establish themselves in New York came at the turn of the century. Others kept arriving until the outbreak of World War II. The most prominent figures were Hayim Zhitlovsky, the advocate of Yiddish cultural nationalism; Nachman Syrkin, the Labor Zionist theoretician; Shmuel Niger, the literary critic; Jacob Shatzky, the historian, and Max Weinreich, the Yiddish language/literature scholar.

More often than not, New York Jewish intellectuals frequented cafes, or coffee-and-cake parlors. Each cafe, Howe writes, "had its own enthusiasts claiming it was the true centre of Yiddish intellect." At the turn of the century, playwrights went to Schreiber's on Canal St., while the serious young poets who liked to refer to themselves as *Di Yunge* sat whiling away the hours at Goodman and Levine's on East Broadway. Political radicals patronized the Monopole on Second Ave., and the Cafe Royale, on Second and Twelfth, attracted the supposed creme de la creme from among writers, actors and philosophers. Observes Howe: "For a dime (and a nickel tip) you could get a glass of tea and a piece of coffee cake while sorting out the celebrities of Yiddish culture..."

The Lower East Side press was practically a carbon copy of American newspapers. Serious papers were published too, but the bulk of Yiddish weeklies and dailies splattered crime, sin and violence on their pages — with sometimes comical errors. News coverage, Howe says, was "decidedly casual."

If there was one journalist who stood out from the rest, it was Abraham Cahan, the longtime editor of The Jewish Daily Forward. The Forward, which started publication in April of 1897, was to become the biggest Yiddish newspaper in the world, as well as a powerful institution in the Jewish immigrant world. Cahan, a man of the people, had eclectic tastes, and he dished out cheap sensationalism and high culture. "Like a large... mirror, the Forward reflected the whole of the world of Yiddish — its best, its worst, its most ingrown, its most outgoing, its soaring idealism, its crass materialism, everything."

Cahan, who was also a gifted novelist (he wrote *The Rise of David Levinsky)*, lived long enough to see the decline of the Forward as its readership slowly dried up.

In The Immigrant Jews of New York, Howe brings the story of New York Jewry up to the 1970s. He tells of the writers, artists, intellectuals and novelists who've enriched that throbbing metropolis with their talents; he takes us to the suburbs where the children and grandchildren of the immigrants moved; he provides a fascinating profile of the immigrants themselves, now old and brimming over with memories.

The Immigrant Jews Of New York pays eloquent tribute to those generations of transplanted Europeans who gave America so much.

"Be Fruitful and Multiply Year"

MKs take frivolous flights on fertility

By
CARL ALPERT

JERUSALEM —

The Knesset, Israel's national parliament, is often a doleful place, with members lecturing to a bare minyan of the public's representatives. Occasionally the proceedings are enlivened by bitter political polemic, especially when major issues are debated. And every once in a while a light and humorous spirit pervades the august chamber, when the Knesset members seek relief from their weighty deliberations by displaying a concern for some trivial matter, or by subjecting an important issue to frivolous treatment.

Even then, political barbs are not absent.

That is what happened not long ago when Knesset member Meir Cohen-Avidav proposed that steps be taken to increase the Jewish birth rate, and that the year 1986-87 (ample advance warning) be proclaimed as the Jewish "Be Fruitful and Multiply Year." Each child born during that year, Cohen-Avidav recommended, should be exempt from payment of fees at nursery school. Furthermore, every third and fourth child born into a family during the B, F. and M. Year should be provided by Egged with a pass entitling it to free bus transportation until the age of 22.

Parents who have only two children display family egoism, he said. Experience shows that additional children are more economical on the family budget because of the larger scale family cooking, and the handing down of clothing. He denied that it was his intention to compel women to have more children.

His proposals were made in all seriousness, but he opened a flood gate of comment and heckling. Shulamit Aloni noted that her reply was limited by Knesset regulation to only three minutes, presumably so that members could without delay hasten home to implement the honorable member's proposal. However, such matters take time. The sexual urge must first be stimulated, and this might best be done by increasing the flood of pornography in Israel. She also got in some cracks about rabbis who were marrying off children in their early teens. All means of contraception should be destroyed, and women who have abortions should be prosecuted.

She carried her satire further. The rights of mistresses should be legally expanded; bigamy should be legalized, and if so, why not polygamy?

Cohen-Avidav rushed to defend his idea. He complained that demographic surveys had revealed that the Jewish proportion in the population was falling behind, and something had to be done to protect the Jewish majority. He informed the Knesset that the chairman of the Jewish Agency, Leon Dulzin, had promised to take necessary steps.

"You can't rely on Dulzin to do anything in that regard," called out one voice from the hall.

Cohen-Avidav paid tribute to Knesset member Elazar Granot, of the opposition party, Mapam, because he had seven children, and showered blessings on him.

Granot: "Do I have to continue, or can I quit now?"

Cohen-Avidav: "Just as you wish."

As the debate continued, another member called attention to the fact that if the Knesset members wasted their time in idle discussion like this, when would they have time to give to actually increasing the birth rate?"

By common consent the proposal was passed on to the Knesset committee on welfare and labor (sic!) for further study. The Communists and the Arab Progressive Party voted against.

One of the daily papers sought a new angle, and interviewed Zion Farjun, one of 16 children. How did it feel to be one among so many children? Did the kids ever hold it against their parents because the family was so large?

"Not at all," replied Farjun. "It was just great, and we all helped each other. My parents have since passed on, but they left behind 46 grandchildren. Wherever I go I find a Farjun; our family is on the map. I have four children, but I'm ready to go to work at once in response to a Knesset resolution."

Opinion

Pondering "unfairness of it all" in Florida

By
J. B. SALSBERG

HOLLYWOOD, Fla. —

Yes dear readers, I'm in Florida — walking the beaches in sackcloth and ashes, doing penance because I have left behind my many friends and colleagues on The CJN who are in deep freeze in Toronto. Penance because the temperature is around the 80F mark — and the sun is shining brightly.

J.B. Salsberg

I'm doing penance because I really didn't want to come here (it's only the fourth time I've been to Florida) because I feel it's immoral to desert all those who work so hard to produce the newspaper while I bask in the sunshine.

Frankly — I was ashamed to say goodbye to my readers and The CJN staff and I was going to try and sneak out of town — but it didn't work. Scores of people who joined me in the flight to Florida recognized me — it seems that everybody reads The CJN!

So here I am, **not** having a good time. I can't . . . like our forefathers in Babylonian exile who according to tradition put their fiddles and harps away because they weren't at home. I never enjoy myself when I'm not at home — even though I have already attended about 10 social engagements (and this scarcely a week after arriving here) and at the moment I'm trying to decide which of two invitations I'll accept for a Friday night Shabbat dinner. And on Saturday, a kiddush — only one invite so far!

* * *

Well, enough of feeling contrite.

I must tell the editor that I have been chatting with Florence (Fayge) Huttner (now Mrs. Arthur S. Rosichan) of Miami. You will recall that Florence was for many years executive director of the United Jewish Welfare Fund of Toronto and was probably the first woman to hold such an important position. She points this out because The CJN carried a story from Ottawa a few months ago announcing that Gittel Tatz had been appointed executive director of the Ottawa Jewish Community Council and, the story added, "She is the first woman in Canada to hold such a position."

So Florence wants to set the record straight. **Maybe** Gittel is the second woman in this type of job — but definitely not the first.

Florence tells me that there's a beautiful Black actress by the name of Zalsberg performing at a theatre here. I'll look into this and report back to my family — maybe we have a long lost relative.

* * *

The newspapers here are, of course, full of the news of the decline of the Canadian dollar and they are worried that this may seriously affect the tourist industry, as Florida depends heavily on Canadians.

However, a glance around me pretty well convinces me that the Canadian Jewish tourists are still flocking here. It's true, they also feel guilty about coming — but they (like me) are coming for a cause: Yiddishkeit. They are coming to solve Jewish problems, to discuss Jewish needs and to take on Jewish challenges. Worthwhile, isn't it?

* * *

Well — it's back to the beach for me to ponder further on the unfairness of it all. Here I am soaking in 80 degree sunshine and all of you back at home are fighting the dreary February blahs. It's not nice and I feel terrible about it.

"Western" city in Israel is coming closer to reality

JERUSALEM (JCNS) —

An 18-year-old dream of building a city so attractive that it will attract scores of thousands of Western immigrants has moved closer to fulfilment. The idea is that the city should conform to Western ideas and standards of construction, and that it should be built primarily by Western developers, with a minimum of interference by government and Jewish Agency bureaucrats.

The site for the new city is to be Modi'in, the legendary home of the Maccabees (between Jerusalem and Tel Aviv).

The project is the dream child of Dov Meir, a Labor Alignment Knesset member, who has won the support of such powerful figures in his party as the Israeli economics minister, Gad Yaacobi, and the absorption minister, Yaacov Tsur.

Yaacobi hopes to interest Western developers belonging to his "millionaires' task force" in building the city.

Meanwhile, a private construction company is planning to build 2,500 housing units in the area, and the cabinet has approved the building of 1,000 units there for permanent members of the Israel Defence Forces.

Previous efforts to attract Western immigrants in masses to imaginative new towns, like Ashkelon, Arad and Carmiel, have had only limited success.

Most Western immigrants prefer the great cities of Jerusalem, Tel Aviv and Haifa or their suburbs apart from those idealists who go to kibbutzim and moshavim.

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signatures.

* * *

FOR SHAME, JB!

Re J. B. Salsberg's Jan. 23 column headed "Can you imagine Israeli Jews becoming Mormons?":

I must first say that I feel quite ashamed to read such an opinion in a Jewish paper. It shows how assimilated we have become.

I'm sure any religious Christian would be quite happy with Mr. Salsberg's naive outlook.

His article only fortifies the belief that converting the Jews is quite realistic.

Whether he likes it or not, it is a fact that, according to the Christian religion, they must convert the Jews.

In response to Salsberg's comment that he has enough faith in Jewish common sense, is he not aware that close to if not more than 40% of Jews are intermarrying, while at the same time, the Jews have the highest involvement per capita in cults?

Richie Cohen
Toronto

* * *

RESENTS JB's MOCKERY

I greatly resent J. B. Salsberg's mockery of the Mormon Church dispute.

By blaming the "vociferous section" of Israeli Orthodoxy or the "Orthodox community of Brooklyn," he has clouded the issue. Opposition to the construction of the Mormon Church Centre on the site of Mount Scopus is the rational reaction of all Jews who perceive this as a potentially hazardous situation.

And yes, Mr. Salsberg, like it or not, Mormons *are* missionaries. The issue is not one of a "sudden attraction to a 150-year-old Christian section," but one of the avoidance of a visible threat to susceptible youth.

In answer to his closing remarks (that Jews are no newcomers to the world of proselytizing efforts), I remind him that our survival has been resistance, not complacency. Frankly, to me, your assurances that there is nothing to worry about, are worthless.

Lavi Soloway
Toronto

* * *

FRANCO SAVED JEWISH LIVES

Re J. B. Salsberg's Jan. 30 column headed "Let's celebrate new Spanish-Israeli ties":

Israel was justly pleased recently to receive Spanish recognition. But Israel was foolish to turn down this recognition when it was first offered 38 years ago.

Newborn Israel desperately needed General Francisco Franco's offer of friendship in 1948.

General Francisco Franco . . . Reader maintains that the Spanish dictator defied his Nazi ally in World War II to save the lives of "tens of thousands of Jews."

But Ben Gurion's leftist government, in a pique of Socialist self-righteousness (nobody can be self-righteous the way a Socialist can), told him to get lost.

We now know, as Ben Gurion's government surely did then, that Franco defied his nominal Nazi ally to save tens of thousands of Jews who lived in or fled to Spanish territory for sanctuary in World War II.

All this proved once again that the reflex Jewish affinity for the political left is often very costly and in need of constant reassessment.

Dr. Nelson J. Daniels
Toronto

* * *

HAIFA NEEDS MIRACLE MAN

When I was very young, I fell in love with Haifa, its beautiful beaches and the Carmel dotted with houses and its golden-domed Baha'i Temple overlooking the blue Mediterranean.

The streets were the cleanest in the country, the beaches the most beautiful and accessible, and the climate unmatched by any other city in Israel.

Not all of this is something of the past. The climate and geographical beauty of Haifa are still there.

What has vanished is proably most important for the growth of this unique jewel of the Mediterranean. As neglect started setting in, the sense of pride and determination in Haifa's citizens and the Jewish community around the world seems to have evaporated.

Nobody spends much time visiting Haifa while touring Israel, or seems interested in doing anything for Haifa, while at the same time Jewish pride swells at pouring funds into Jerusalem, Tel Aviv and many other no less worthy projects.

Why are we abandoning Haifa? We have had more difficult challenges in Israel with visible phenomenal results. Neglect can be the most damaging of afflictions. Don't let Haifa become its victim.

What Haifa needs today is a miracle. A man or woman with a vision and tremendous dedication, who can see Haifa regain its dignity and become Israel's most attractive tourist and immigration destination.

J. Solomon
Toronto

* * *

DON'T SELL "GIANTS" SHORT

It takes a long time for The CJN to reach the island of Oahu in Hawaii. So this is a belated reply to J. B. Salsberg's Nov. 28 column headed "Where are the Kronick-style leaders today?"

My answer is that they are alive and well, thank you, and in positions of leadership in many Canadian Jewish communities.

I remember Sam and Gertie Kronick with affection, and I mark their passing with respect.

I also remember the values passed on by such leaders as my grandfather, Magistrate Jacob Cohen, by Rebecca and Barnett Brickner, and many more.

Yes, perhaps those were the so-called golden years, but I recognize in The CJN names that stem from the leadership families of that era.

Surely Abe and Wilfred Posluns are in that category? And what about Murray Koffler?

Don't sell them short. The "giants" today are the sons and daughters of the "giants" of yesteryear.

Enid C. Lichter
Honolulu, Hawaii

* * *

SEEKS HOLOCAUST REFUGEES

I am in the process of gathering oral histories related to the escapes of Jewish families from under Nazi domination/occupation during the years 1933-1945, who were fortunate not to have spent any time in concentration camps.

If you and/or your immediate family escaped from the Nazis, did not spend any time in a concentration camp, and would like to have your story told, please contact me.

Your story needs to be told. Your family's escape and survival represents our victory over the Nazis.

I checked out the idea with author Elie Wiesel, and he encouraged me to pursue this important concept. Please write me at PO Box 982, New Providence, NJ, 07974-0982.

Dr. Perry Scheinok
New Providence

* * *

ARABS' REFUGEE PROPAGANDA

The CBC's Cross Country Checkup recently elicited the reaction of Canadians to Muammar Qadaffi's Libyan involvement in the terrorist attacks on El Al depots at the Rome and Vienna airports.

It was naively assmed that this program would arouse firm condemnation of this mass murderer, and express wholehearted support for economic sanctions against Libya.

Unfortunately, nothing of the kind happened. Instead of the anticipated denunciation of Qadaffi, an overwhelming majority of callers enthusiastically applauded him for supporting the PLO, and roundly condemned the Canadian government for invoking sanctions against him.

Caller after caller expressed heartfelt sympathy for the destitute Palestinians who were made homeless by the ruthless Israelis. For some, the airport carnage was a fair retribution for Palestinian suffering.

These sentiments testify to the power of Arab propaganda. They have learned to exploit a basic psychological truth: the world loves an underdog. So the Palestinians have been cast in that role.

In ideological warfare, it is not reality, but the perception of reality that matters. Thus, by altering perceptions, one can control human thought and behavior.

With this formula, they have fashioned a winning image as follows:

The Arabs have made loud claims about being driven from their homeland, but are silent about the Arab war cry, to push the Jews into the sea, upon the establishment of the State of Israel.

The Arabs made loud claims about self-determination, but are silent about the fact that the Palestinian nation is a fiction of the PLO.

From all the above, it is apparent that the Arabs have mastered the art of propaganda, while the Jews remain artless neophytes, like innocents abroad.

Is it not time for Jewish leaders to reassess their communication and public relations policies?

Alex Bellan
Toronto

* * *

FOSTER PARENTS AIDED

On behalf of Jewish Family & Child Service and the children in our foster care program, I would like to thank you for covering our annual foster care Chanukah party in your paper.

To us as social service providers for Toronto's Jewish community, this sensitive coverage proves most beneficial.

It is with this very positive type of publicity that we are better able to educate the Jewish community about the need for foster parents and that caring for these children becomes more of a community concern.

We are also very appreciative of your mention of the hard work and special contributions from the students of CHAT.

Brenda B. Isen
Toronto

World-National

Revenge for plane interception

Israel guards against new attacks

[Cont'd. from page 1]

matter of minutes, leaving no time for general discussion. Only he, Defence Minister Yitzhak Rabin and chief of Staff Gen. Moshe Levy were consulted and all approved the interception.

Foreign Minister Yitzhak Shamir, the Likud leader, said he had not been privy to the plan but would have approved it had he been asked. He said, in an Israel Radio interview, that Israel would continue to act against terrorist leaders by every possible means and he was convinced they would ultimately be captured and punished.

Rabin made a similar statement, saying Israel would continue to combat terrorism by every means, even if it sometimes means mistakes.

But Minister-Without-Portfolio Ezer Weizman said on a television interview that had he been consulted in advance he would have opposed the interception. He raised what he said was a major problem — what Israel have done with the terrorists had any been captured.

Putting them on trial, like captured Nazi war criminal Adolf Eichmann who was tried in 1961 — and subsequently executed — would only invite more terrorist attempts to seize Israelis as hostages and hold them for the release of the captured terrorist leaders, Weizman said. Others made the same point.

Police Minister Haim Barlev noted that the cabinet has thoroughly debated how to fight terrorism but has not yet discussed what to do with any terrorist leader who may be caught.

Barlev warned that Israel should prepare itself for the possibility that Syria and Libya would try to take revenge for the interception.

The nine passengers in the jet turned out to be Syrian political figures, including the deputy secretary of the Ba'ath Party, who were returning home from a conference of Arab radical groups in Libya.

The 2-day conference chaired by Libyan leader Col. Muammar Qadaffi, was attended by delegates from 22 hard-line Arab movements, including Palestinian terrorist groups opposed to Palestine Liberation Organization chief Yasser Arafat. George Habash, who heads the Popular Front for the Liberation of Palestine was among them. He boasted that he had foiled Israel's efforts to catch the "big fish."

* * *

NEW YORK (UPI) — The United States last week veteod a United Nations Security Council resolution condemning Israel for intercepting a Libyan jet, saying it deplored the Israeli action but that the resolution failed to address the "overriding issue — terrorism."

Ten of the council's 15 members supported the resolution in the vote. France, Britain, Denmark and Australia abstained. U.S. Ambassador Vernon Walters cast the negative vote that killed the resolution.

"Although the United States opposes Israel's action in this case, the resolution before us is unacceptable," Walters told the council. "The resolution does not take into account the need to address practically and appropriately the overriding issue — terrorism."

The five permanent members of the Security Council — the United States, Britain, China, France and the Soviet Union — can veto any resolution.

The resolution would have condemned "Israel for its forcible interception and diversion of the Libyan civilian aircraft in international air space, and its subsequent detention of the said aircraft" at a base in northern Israel.

Soviet Ambassador Oleg Troyanovsky called the plane's seizure a "premeditated act of aggression and part of the policy of state terrorism pursued by Israel against Arab states."

New flight paths set for civilian aircraft

TEL AVIV (JTA) — The transport ministry's Civil Aviation Authority announced it has established new flight paths for civilian aircraft arriving at and departing from Israel. The measure was taken in response to threats by Libya, Syria and various terrorist groups to retaliate for the interception by the Israel Air Force of a private Libyan plane which Israel had reason to believe was carrying top terrorist leaders.

The reprisal threats were not specific but they are taken seriously here and in other countries. Terrorist leader Abu Nidal, one of those presumed to have been aboard the intercepted plane, warned civilians to stay off Israeli and American airliners. Libyan leader Muammar Qadaffi charged that the U.S. Sixth Fleet, operating near Libyan waters, had pinpointed the private plane for the Israel Air Force.

Greek civil aviation authorities who operate air traffic controls in the eastern Mediterranean jointly with Cyprus, have also assigned new flight paths well away from Libyan air space, Maariv reported. A spokesman for El Al, Israel's national airline, said the Libyan threats have had no adverse effects on bookings.

Bar-Ilan University to honor Irwin Cotler

MONTREAL — McGill University law professor Irwin Cotler will receive an honorary doctorate of laws degree from Bar-Ilan University at a special convocation in Montreal May 21. He is being recognized for his "distinguished contribution to human right over the years" which has earned him international recognition.

That evening, Cotler will be honored at a national tribute dinner at Congregation Shaar Hashomayim, hosted by the Canadian Friends of Bar-Ilan University.

Irwin Cotler

University president Emanuel Rackman noted that Cotler — at 45 — is one of the youngest persons thus honored, "but also one of our most gifted and committed."

A past national president of Canadian Jewish Congress, Cotler has acted as counsel for Prisoners of Conscience in the Soviet Union, Latin America, South Africa and Asia, says a statement from the Canadian Friends of Bar-Ilan University. "Professor Cotler is a household name in the human rights community — both in Canada and abroad...In a word, he has championed causes that have cut across the barriers of race, religion and political partisanship."

Convention centre ordered to let Kach rent premises

JERUSALEM (JTA) — A magistrate's court ruled last week that the management of Binyanei Haooma, the Jerusalem convention centre, must rent the premises to Rabbi Meir Kahane's extremist Kach Party for its convention this week, despite vigorous protests from Zionist leaders.

Leon Dulzin, chairman of the World Zionist Organization and Jewish Agency was outraged when he learned, several weeks ago, that Kach had rented the conventional hall. He ordered the Binyanei Hacoma to cancel the agreement on grounds that the Zionist movement, which owns the building, cannot serve as a platform for an "anti-Zionist, anti-democratic body" such as Kach.

The WZO executive adopted a resolution banning rental to Kach.

But Judge Aharon Simba upset that decision on grounds that the political views espoused by Kach were not sufficient reason to deny it privileges that were not in violation of the law. Last month, the Supreme Court upheld the right of Kahane to introduce two racist bills in the Knesset after the Knesset Speaker had struck them from the agenda.

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commencing August 1, 1986.
All applicants should submit resumes with a covering letter no later than February 28, 1986 to Chairman, Education Search Committee, c/o Beth Tikvah Synagogue, 3080 Bayview Avenue, Willowdale, Ont., M2N 5L3.

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Applications to: Claude Oppenheim, Director, Calgary Hebrew School, 1415 Glenkore Trail S.W., Calgary Alberta T2V 4Y8.

World-National

After "months of negotiations"

Scharansky expected to be released in swap

[Cont'd. from page 1]

Scharansky, 38, a mathematician and computer expert, has served eight years of a 13-year sentence on a charge of spying for the West.

He founded a group that monitored human rights abuse in the Soviet Union and was thought to be held at a detention camp at Perm, 500 miles east of Moscow.

His wife was allowed to leave the Soviet Union for Israel in 1974 and is now believed staying on a kibbutz in the north of the country, although her home is in Jerusalem.

Officials in the U.S., West Germany and Israel were tight-lipped on a report in the West German mass circulation daily, Bild that the prisoner swap would take place in a few days.

According to the report in Bild — which Israeli sources claimed was leaked to the paper by Soviet journalist Victor Louis — the exchange was arranged by American, Soviet and West German officials after "months of negotiations." An unspecified number of captured Soviet bloc agents imprisoned in West Germany and the U.S. would be released to Soviet and East German authorities, Bild said.

According to American wire service reports, contacts for the Scharansky swap evolved at a meeting between an American rabbi, Ronny Greenwald of Rockland County, NY and an East German lawyer, Wolfgang Vogel, who has been a go-between in past prisoner exchanges.

Greenwald refused to comment on the reports said to have emanated from officials close to the deal and also from unspecified Jewish sources. Greenwald has visited Easter Germany 25 times in the last six years.

Two congressmen long active in behalf of Soviet Jewry and especially the Scharansky case, Reps. Benjamin Gilman and Tom Lantos, visited East Berlin several weeks ago to seek a meeting with East German leader Erich Honeker. According to the wire service report, Gilman met with Volgen, who made it clear to him that Scharansky was "available."

A spokesman for Lantos in Washington told the Jewish Telegraphic Agency that he and Gilman were in East Germany recently as members of congressional delegation to the European Parliament, which meets in Strasbourg, France. Lantos was chairman and Gilman vice-chairman of the group. The delegation met with Honeker and Lantos and Gilman also met with other East German officials.

The wire service report also mentioned Rozanne Ridgeway, assistant secretary of state for European and Canadian affairs, and the U.S. ambassador to Bonn, Richard Burt, as being involved in the deal. It quoted "sources close to the deal" and unnamed sources in the New York Jewish community as saying "it could be any day now" with respect to the prisoner exchange.

Scharansky graduated from the Moscow Physical-Technical Institute in 1972. He was a computer specialist at a gas and oil research institute.

In 1974, he married Natasha Stiglitz, who later took the name Avital Scharansky. They were wed in a Jewish ceremony, but the Soviet government did not recognize the marriage.

The day after their wedding, Mrs. Scharansky received an exit visa for Israel.

When Scharansky was arrested he was charged with high treason involving espionage.

The government newspaper Izvestia accused him of participating in a spy ring operated by the Central Intelligence Agency.

He had prepared a report challenging Soviet refusal to allow people to emigrate on grounds they knew state secrets. Authorities said his report had information on defence industries and research programs.

Scharansky was convicted and sentenced to three years in prison and 10 years in a labor camp. Before leaving for prison, he said, "I am happy although I should be very sad, because I have lived an honest life with my conscience and have never taken the path of hypocrisy."

He was sent to Chistopol prison, 800 kilometres east of Moscow, and later to a labor camp in Perm, about 1,120 kilometres northeast of the capital. In November, 1981, Scharansky was transferred back to Chistopol where he went on a 100-day hunger strike to protest confiscation of his mail.

His family said Scharansky was in poor health and had dropped to half his normal weight during the protest. He abandoned the hunger strike after being force-fed and after his mother, Ida Milgrom, was allowed to write to him.

In November, 1984, he was reported to have been transferred back to a labor camp.

His mother, 81, was allowed to visit him a year ago and reported he was thin but appeared to be recovering his health. Last week, she received a letter from him, the first in three months.

Evangelists praise Israel

By
JUDITH KOCH

WASHINGTON (JTA) — Hundreds of conservative evangelical leaders gathered last week in a show of support for Israel at the 5th annual National Prayer Breakfast honoring the Jewish state.

In fire and brimstone style, some of the nation's most prominent evangelist orators told of God's special relationship with the Jewish people and of the terrible destiny that awaits those who seek to crush the nation he has chosen.

Many cited biblical passages; others talked in terms of U.S. strategic interests as well. All pledged to stand by Israel in its efforts to survive amidst a sea of enemies.

Coinciding with the strong Christian fervor was the expectedly unmistakable political air in the packed ballroom. Among the preachers at the dais were Rev. Jerry Falwell, founder of the Moral Majority and of the recently created Liberty Federation — a political organization devoted specifically to promoting the views of the Christian right — and Rev. Pat Robertson, who has long been considered a likely contender for the Republican nomination for president.

Interspersed among the ministers and lay leaders who addressed the early morning diners were conservative members of Congress and some of Israel's most vocal supporters. They included Rep. Mark Siljander (R-Michigan), Sen. Albert Gore (D-Tenn.), who recently returned from his first trip to Israel, Arlen Specter (R-Pa), and Chic Hecht (R-Nev.), a staunchly conservative Jewish senator who escorted Sen. Jesse Helms on the later's first trip to Israel last summer.

Hecht and Specter were among a handful of Jewish participants who were also either honored at the dais or there to receive the fiery praise of the orators for the Jewish people and their state. They included the usual representation from the Israel embassy and some of the major American Jewish organizations.

One speaker, evangelist Moody Adams, explained Arab hostility to Israel by the fact that there are "800 million people who believe that God wrote a book called the Koran," which he said promises heavenly rewards to those who kill Jews.

But the keynote speaker, former Ambassador to the United Nations Jeane Kirkpatrick, avoided reference to the Bible or other scripture, citing instead the words of Libyan leader Muammar Qaddafi and her memories at the UN as reference points for her expressions of support for Israel.

If Qaddafi "were the only leader and Libya the only nation dedicated to the destruction of Israel," Kirkpatrick said, "Israel's problems would be much simpler than they really are."

But other states, she stressed, "are just as dedicated as Colonel Qaddafi," to the goal of liquidating the Jewish state.

Recalling what she said was the flagrant imbalance in the UN's treatment of Israel, Kirkpatrick urged that the U.S. refuse to cooperate on any UN resolutions sponsored and supported by delegations which refuse Israel "fair play."

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The "Job Hunting" Pilot Tour is a two week tour of Israel aimed at enabling the participants, who are interested in a Aliyah, to become familiar with the employment market and housing in Israel, cultural life and education, banking and the rights of olim in Israel.

The fee for the first pilot trip will be $598 U.S. It includes round-trip El-Al aifare from New York, two weeks hotel accomodations, half board, all tips, ground trips and programs.

There is an option to stay an additional week in Israel.

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March 31, 1986 - April 14, 1986

Hitech Pilot Trips -
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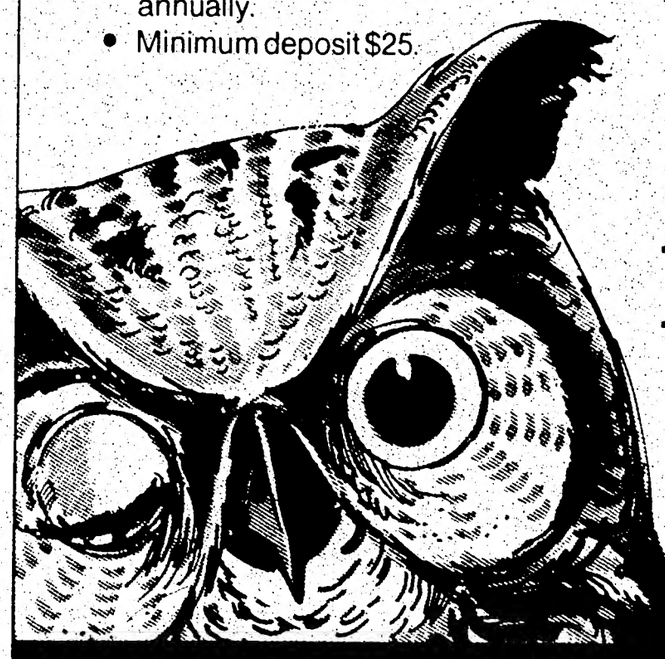

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Organizations and People

What's New

By MIRIAM CHINSKY

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Friday, Feb. 14

SPITFIRE BAND CONCERT

The Juvenile Diabetes Foundation, Burlington/Hamilton Chapter, in associaton with Hamilton Place, presents the fabulous Spitfire Band in concert, Friday, Feb. 14 at 8 p.m. in the Great Hall of Hamilton Place. Tickets, $9, $12 and $15, can be obtained from the box office at 525-5151.

This year, the Burlington/Hamilton Chapter has pledged to raise $100,000 through various events. If you can help, or would like more information, please call 335-2372 or write to 4129 Harvester Rd., Unit D, Burlington, Ont., L7L 5M3.

BEACH HEBREW INSTITUTE

On Friday, Feb. 14, following the 7.30 p.m. service at the Beach Hebrew Institute, 109 Kenilworth Ave., (just south of Queen St. E.) The focus will be on The Aging Parent in the Jewish Family. An acclaimed 30-minute film, My Mother, My Father, will be screened, and social worker **Elaine Gerzon** will lead a discussion.

Everyone is welcome to attend the service and program.

Saturday, Feb. 15

BBYO DANCE

A great deejay and light show plus prizes are planned when BBYO, (B'nai B'rith Youth Organization) has its Valentine's Dance, 8.15 p.m., Saturday, Feb. 15, at 15 Hove St. (Bathurst and Sheppard area). Cost is $4 per person.

OSCAR PETERSON IN CONCERT

York University, in association with CFRB 1010 radio, proudly presents jazz pianist **Oscar Peterson** in a benefit concert on Saturday, Feb. 15 at 8 p.m. in Roy Thomson Hall. Peterson will be joined by **Martin Drew** on drums and **Niels Henning-Orstedpederson** on bass.

Peterson was recently appointed adjunct professor of music in jazz studies at York.

Tickets, from $15.50-$35.50, may be obtained through the Roy Thomson box office, 593-4828 or at York University Bookstore reception desk in Central Square, the Ross Building. Payment is in cash only at York.

Proceeds from this event will be directed toward establishing the Oscar Peterson Scholarship for Jazz Studies in the department of music, faculty of fine arts, York University.

MONTE CARLO, BINGO & AUCTION

Bring your friends to Adath Israel Brotherhood's annual Monte Carlo, Bingo and Fun Auction in the synagogue, 37 Southbourne Ave. (one block north of Wilson east off Bathurst St.), Saturday, Feb. 15, from 7.30 p.m.-midnight.

Admission is $5 per person, and there will be a grand prize draw for a 26-inch Quasar console TV with remote control, courtesy of the Blow Up Shop.

Proceeds will go toward synagogue accessibility for the disabled.

ASSOCIATED SCHOOLS MUSICAL

Associated Hebrew Schools grade 9 presents an adaptation in English and Hebrew of the musical The Fiddler, directed by **Sharyn Stein Hurwitz,** Saturday, Feb. 15, at 8 p.m.; Sunday, Feb. 16, 2 p.m. and 8 p.m. at 3630 Bathurst St.

Admission is $5 for adults, $3, students. Tickets are available at the door or by calling 789-2235.

Proceeds are for the Associated Leslie Building Fund and the United Jewish Appeal.

TZAVTA LECTURE

Terrorism in the Middle East will be explored when **Prof. Jossi Olmert** of Tel Aviv University, currently visiting professor of Middle Eastern Studies at York University, speaks at the Tzavta lecture series, 1111 Finch Ave. W., Suite 158, Saturday, Feb. 15 at 8 p.m.

Sunday, Feb. 16

NAAM MEETING

CJN journalist **David Birkan,** will take A Look at Olim in Israel, when he speaks at a meeting of NAAM (North American Aliya Movement) in Shaarei Shomayim Synagogue, 1445 Eglinton Ave. W., 8 p.m., Sunday, Feb. 16.

BETH SHOLOM BREAKFAST CLUB

Beth Sholom Tallis and Tefillin Breakfast Club, 1445 Eglinton Ave. W., meets Sunday, Feb. 16, to hear **Alex Serota,** past chairman of United Israel Appeal, examine Jewish Apathy - Israel: Service is at 9.30 a.m., breakfast follows, and the program begins at 10.30.

PNAI MEETING

PNAI, the Toronto chapter of Parents of North American Israelis, has scheduled its next meeting for Sunday, Feb. 16 at 8 p.m., in Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

Ora Schwartzwald, visiting professor at York University will explain Linguistic Problems of English Speakers in Israel.

Have a wonderful day with your family at the Children's Carnival, sponsored by Club Dayan, Na'amat Pioneer Women, Sunday, Feb. 16, from 11 a.m.-4 p.m., in Thornhill Community Centre, 7755 Bayview Ave.

Admission is just 75¢ and there will be games and prizes, movies, boutiques, and snack bar plus much more. Children must be accompanied by adults.

PUBLIC SPEAKING COMPETITION

The exciting Canadian Zionist Federation-sponsored public speaking competition resumes at Shaarei Tefillah Synagogue, 3600 Bathurst St., with three heats commencing 2.15, 4.30 and 8 p.m. Sunday, Feb. 16.

Contestants now entering the second round have their sights fixed on the top prize of $1,000 in each category. They include **David Hackam,** Windsor, **Jill Handelman** and **Felicia Zeidman,** at 2.15 p.m; **Ernest Roll, Perla Arditti** at 4.15 p.m; **Jennifer Paton, David Kerzner, Susan Stearn,** at 8 p.m.

Judges are **Vernon Balaban, Shira Herzog Bessin, Eva Dessin, Rabbi Menachem Gopin, MP Robert Kaplan, David Rotenberg, Norma Rubin, Louis Silver, Rabbi Moshe Stern** and **Louis Zeifman.**

Members of the community are cordially invited to attend. There is no charge.

BETH DAVID BROTHERHOOD

A panel of speakers from Parents of North American Israelis will consider the subject, When Your Kids Make Aliya, at the Beth David B'nai Israel Beth Am Brotherhood breakfast meeting in the synagogue, 55 Yeomans Rd., 9.30 a.m., Sunday, Feb. 16.

SHAAREI SHOMAYIM CABARET

It's a Cabaret Evening organized by the Entertainment and Cultural Connection of Shaarei Shomayim Synagogue, (Glencairn just east of Bathurst) starring guitarists **Robert Gasner** and **Bob Posen,** plus a mystery comedian.

Everyone any age is invited, but there are reserved tables for singles 21-39 and singles 39 plus. There is no charge to members, guests, $2. Sorry, no smoking. Show starts at 8 p.m.

Co-ordinators are **Sandra** and **Jerry Genesove.**

FAMILY WINTER CARNIVAL

Outdoor activities, indoor activities, and a concert featuring **Sandy Offenheim and Nadine,** are all attractions at the Family Winter Carnival, 2-4 p.m., Sunday, Feb. 16 at the JCC North-East Valley Branch, 7015 Leslie St.

Street hockey, winter crafts, bingo, cooking - stone soup, cookie-making, games for preschoolers, in fact, something for everyone, are offered, as well as a great concert.

Admission is $5 for member families, $7, non-members.

It's a terrific way to spend a Sunday afternoon!

MALE AND FEMALE

Adam and Eve, Male and Female, Man and Woman, Husband and Wife, is the ambitious topic selected by **Rabbi Moshe Sokolow,** professor of Bible at Yeshiva University, who will speak on Sunday, Feb. 16 at 8 p.m. in B'nai Torah Synagogue, 465 Patricia Ave.

Sponsors are Toronto Alumni of Yeshiva University and Congregation B'nai Torah.

Admission is free.

NCJW PUPPET SHOW

Col Claghorn's Almost Greatest Puppet Show on Earth, under the auspices of Yedidot branch, National Council of Jewish Women, will delight children and parents, 2 p.m. Sunday, Feb. 16, at Council House, 4700 Bathurst St.

Tickets, $2.50 each, will be sold at Council House, 633-5100, or can be purchased from Yedidot members.

HATE ON TRIAL

The Adult Education Department of Shaar Shalom Synagogue, in conjunction with B'nai B'rith Canyon Lodge and The League for Human Rights, invites you to hear **Conrad Winn,** professor of political science at Carleton University, 8 p.m., Sunday, Feb. 16, in the synagogue, 2 Simonston Blvd.

Prof Winn will explore, Hate on Trial: The Zundel Affair, the Media and Public Opinion in Canada.

Admission is free.

Monday, Feb. 17

PARENTS OF ASTHMATIC CHILDREN

The Use and Care of Asthma Compressors and Equipment will be discussed when **Corry Bottos,** a registered respiratory therapist, addresses a general meeting of Parents of Asthmatic Children of Southern Ontario, 8 p.m. Monday, Feb. 17.

There will be displays by the distributors of different makes and models of compressors, peak flow meters, etc.

This meeting takes place at Bathurst Heights Library, 3170 Bathurst St., one block north of Lawrence.

New members are welcome.

For more information call **Joan Naert,** 292-6335.

BETH EMETH SISTERHOOD

Beth Emeth Bais Yehuda Sisterhood, 100 Elder St., welcomes you to hear **Rolf Lederer** explain how to research your family tree when he speaks on Tracing Your Roots, in the Arback Hall of the synagogue, 8 p.m., Monday, Feb. 17.

Refreshments will follow.

Tuesday, Feb. 18

NEW B'NAI B'RITH LODGE

B'nai B'rith Canada is forming a lodge for members of United Families (Agudos Mispocha). All cousins of United Families are cordially invited to attend a planning meeting and to hear **Ellen Kachuk Rosenbluth,** director of communications, B'nai B'rith Canada, who will examine Undercurrents in the Investigation of Nazi War Criminals.

The meeting is scheduled for Tuesday, Feb. 18,at 8 p.m. in the board room, second floor, of the B'nai B'rith Centre, 15 Hove St. (Bathurst and Sheppard area).

T'NACH STUDY GROUP

The T'nach Study Group will meet on Tuesday, Feb. 18 at 8.15 p.m. in the boardroom of the Associated Hebrew School, 3630 Bathurst St. The study portion will be Joel, chapters 3 and 4, with **Dr. Daniel Andrews.**

The group operates under the auspices of the Toronto Jewish Cultural Council. To inquire further, telephone 635-2883, ext. 151.

CAKE DECORATING

On Tuesday, Feb. 18 at 1 p.m., Beth David B'nai Israel Beth Am Sisterhood, 55 Yeomans Rd., offers a demonstration of Cake Decorating With Marzipan, to be given by **Linda Morganstein** who has won several awards for her expertise.

Charge for members is $5, non-members, $6.50.

For reservations call the synagogue office, 633-5500. Babysitting is available on request by reservation only.

Wednesday, Feb. 19

BLACK HISTORY NIGHT

The Ontario Black Historical Society invites you to view and discuss the films Voice of the Fugitive and A Proud Past: A Promising Future, at Don Mills Library, 888 Lawrence Ave. E. (west of Don Mills Rd.)

This is free, but please pre-register by calling 449-3711.

ANOREXIA BULIMIA

A regular monthly meeting of the Anorexia Bulimia Family Support Group of Metropolitan Toronto and Area, is set for 7.30 p.m., Wednesday, Feb. 19, in committe room 1 of Toronto City Hall.

Everyone interested is invited to attend this information sharing meeting.

To inquire about the group, telephone 789-4940.

[Cont'd. on page 15]

NEW PRESIDENT

Andrea Stringer, newly elected president of the Hamilton Jewish Federation, makes a presentation to outgoing president Leslie Pasis at the recent combined HJF and Jewish Community Centre annual meeting. Stringer is only the second woman to hold the post in the 51 years of the HJF and its predecessor organizations.

Organizations and People

What's New

[Cont'd. from page 14]

SHAAR SHALOM SISTERHOOD

The Teenage Years will be the focus when **Eleanor Miller** of Jewish Family and Child Service, addresses Shaar Shalom Sisterhood, 2 Simonston Blvd., Wednesday, Feb. 19 at 8 p.m.

Admission is $2.

Thursday, Feb. 20

PENSIONS FOR WOMEN

Louise Dulude, vice-president of the National Action Committe on the Status of Women, will be the keynote speaker on Pensions for Women - What Every Woman Should Know About Her Future, at the general meeting of the National Council of Jewish Women of Canada, Toronto Section, Thursday, Feb. 20.

General meeting is at 7 p.m., keynote speaker at 8, in Council House, 4700 Bathurst St.

The general public is welcome and admission if free. For additional information call 633-5100.

HEBREW DAY SCHOOLS MEETING

Parents Council of Hebrew Day Schools annual inter-school meeting is scheduled for 8 p.m., Thursday, Feb. 20 in Shaarei Tefillah Synagogue, 3600 Bathurst St.

Murray Spence, director of special education, faculty of education, York University, will talk about Feelings and Learning - How to Boost Your Child's Self-Esteem.

Refreshments will be served.

All day school parents are cordially invited.

And What Else Is New . . .

FAMILY MID-WINTER BREAK

Here's a chance to hike or ski and actually enjoy winter during the annual school break, Friday, March 14 - Sunday, March 16, when the Jewish Camp Council offers a family cross-country ski package at Maple Lake Resort and Conference Centre near Parry Sound.

The package includes comfortable accommodation, full American plan kosher meals, cross-country ski classes and use of all trails, tobogganing, snowshoeing and a wide variety of outdoor and indoor activities, sauna and evening babysitting.

Explore the many trails or just put your feet up by the fire and relax.

Rates are $90 per adult, $30, child 12 years plus, $25, child 6-11.

Contact the office at 964-8842.

CHILDREN'S X-COUNTRY CAMP

Register now for the boys and girls Cross Country Ski Camp, Sunday, March 9 - Friday, March 14, at Maple Lake Resort and Conference Centre.

Cost, $125, includes accommodation, three kosher meals per day, use of all ski equipment, cross country ski classes and a wide variety of outdoor activities plus arts and crafts, music, dance and full length movies. Transportation is provided.

Experienced counselors and ski instructors will supervise.

For more details call 964-8842.

YOUNG ADULTS SHABBAT DINNERS

A new outreach program, The Friday Night Shabbat Dinner Network, has been established by the Young Adults Division of United Jewish Appeal, (ages 23-30 years).

Young Adults is a group dedicated to increasing awareness among young people of the needs of the people of Israel, and hopes to connect with newcomers to Toronto as well as unaffiliated Torontonians through home hospitality. Individual dinners are followed by an Oneg Shabbat at which hosts and guests get together.

The UJA will arrange dinners according to the needs of individuals re kashruth/Shabbat observances. Interested individuals are asked to call **Jules Gasner,** 635-2883, ext. 118 with inquiries and for reservations. There is no cost.

WINDROW REMOVAL

The City of North York has purchased new snow removal equipment to eliminate windrows (rows of snow left by plows in front of driveways) on North York streets. However, North York residents on Metro roads, and **Metro roads only,** are serviced by snowplows operated by Metropolitan Toronto. These plows do not have the equipment to remove the windrows.

Accordingly, homeowners who are handicapped or over 60 years of age and reside in North York on a Metro road, can apply for a snow rebate program. The resident may hire someone to shovel out the pile of snow, send a completed receipt to Taylor Place Senior Adult Centre, 1 Overland Dr., Don Mills M3C 2C3, and North York will mail a check for $7 per snow clearing.

You are asked to go to one of four centres, provide proof of age or a doctor's certificate if your handicap isn't visible, and fill out an application form. If you are unable to travel there, call the closest centre.

You may register at: The Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., 221-7227; North York Seniors Centre, 1 Empress Ave., 222-7669; The Wagman Centre, 55 Ameer Ave., 787-2002, or Taylor Place Senior Adult Centre, 1 Overland Dr., 447-5074.

After Friday, Feb. 28, all registrations as well as rebate forms will only be accepted at Taylor Place.

A North York city official warns that it is dangerous for seniors to shovel out the windrows. Hire someone younger and let the city pay the $7 to have it done for you.

TELEM HEBREW CLASSES

Telem, the movement for Zionist fulfilment, has a limited number of seats available for its weekly evening Hebrew classes at basic, intermediate and advanced levels. These classes commence the week of Feb. 17 and are held at 1111 Finch Ave. W., Suite 361.

Everyone is welcome.

For more information about Hebrew and Telem's other activities, contact **Miriam Bernknopf,** 665-3588.

URGENT REQUEST

Senior volunteers (55 plus) are urgently needed to help with various programs in North York schools. Activities could include assisting with the reading or math program, involvement with interest groups, or helping to improve skills in a variety of areas.

Volunteers may work with groups or on a one-to-one basis with the children.

Since training is provided, no experience is necessary.

For additional information please call the Volunteer Centre, 481-6194.

TRIVIA NIGHT AT BETH EMETH

Beth Emeth Bais Yehuda, 100 Elder St., presents a Trivia Night, 8 p.m., Saturday March 8 in the shul's Fischtein Hall.

Cost, including refreshments, is $5 per person.

Reservations (for individuals or groups up to 12) are a must before Feb. 26. Call **Gord Garshowitz,** 731-8337 or **Marty Spring,** 630-0611.

SNOWBIRDS TEA

Substantial funds were raised for the Spiritual Adopt a Child Fund as well as Kupat Holim and Amal in Israel, when Na'amat Pioneer Women and Histadrut co-hosted the annual Snowbirds Miami Tea held recently in the Lido Hotel Ballroom in Miami Beach.

The tea also provided a pleasant opportunity for socializing and meeting friends from Toronto during the voluntary exile.

SINAI MUSICAL LEGACY AWARD

Temple Sinai, 210 Wilson Ave., presents in concert the winner of the 1986 Sinai Musical Legacy Award, pianist **Karen Weingort.,** Friday, Feb. 21, following the 8.15 p.m. service.

This is the third year of the award, which is the congregation's attempt to encourage the career of a promising young Jewish artist, as well as to promote the performance of music by Jewish composers.

Karen, who is the daughter of the temple's cantor, **Severin Weingort,** has studied at the Banff School of Fine Arts, the International Music Academy in Nice, New York's Juilliard Academy and in Vienna, under the direction of **Paul Badura-Skoda.**

The program will include works by **Bach, Beethoven, Prokofiev, Schoenberg** and **Gershwin.**

RYERSON WOMEN'S WEEK

Women's Week at Ryerson, a forum for women to participate in professional development programs, discuss career issues and develop new interests, is scheduled for Feb. 24 through March 6.

For registration information call 979-5136.

YOUTH MACCABIAH GAMES

The Youth Maccabiah Games, to be held in Toronto during August, will bring together young people from all over the world.

One of the competing sports will be soccer. Anyone between the ages of 12 and 16 (by Aug. 1) is welcome to try out for the Toronto team and is invited to an open trial at the JCC Northern Branch, 4588 Bathurst St., on March 1 and 2 beginning at 8 p.m.

To inquire further, call **David Levy,** 669-6679 or **Shimon Zer'Aviv,** 731-7773.

TASTE-IN AT DORION JUDAICA

Come to a Taste-In at Dorion Fine Judaica, 875 Eglinton Ave. W. (southwest corner of Bathurst St.) on Sunday, Feb. 16, noon-3 p.m., when **Sandra Temes** will have samples of the delicious recipes found in her cookbook, Welcome to My Kitchen, now revised for the food processor.

JSF/OSA RETREAT 86

Jewish Student Federation and the Ontario Sephardic Association are planning Retreat 86 to be held at Maple Lake Lodge near Parry Sound, Feb. 21-23.

Various sports facilities, cross-country skiing, fun and good food, are all part of the package.

Cost, including all expenses and transportation, is $85 per person for students, $114, non-students.

Travel by bus from Lawrence Plaza, 9:15 a.m. Friday, Feb. 2, return at 5 p.m. Sunday, Feb. 23.

For more details call **Greta Reiss,** 667-3647.

HABONIM SUPPER AND DANCE

Congregation Habonim, 12 Hollaman Rd. (Bathurst-Glencairn area), welcomes you to a Buffet Supper and Square Dance, 7.30 p.m., Saturday, Feb. 22.

There will be novelty dances and a door prize, plus a cash bar.

Admission, $15, is by reservation only. Phone 633-3116 or 222-6306.

BOOK REVIEW AT HOLY BLOSSOM

Holy Blossom Temple Sisterhood, 1950 Bathurst St., invites you to hear **Ruby Newman** review A Late Divorce, by **A.B. Yehoshua,** on Tuesday, Feb. 25 at 1.30 p.m.

Admission is $2 for sisterhood members, $4, non-sisterhood members.

ALFRED ADLER INSTITUTE

Alfred Adler Institute of Ontario is sponsoring a 1-day workshop, Making Sense of Love, with **Robert Sherman,** co-ordinator of graduate programs in couple, marriage and family counseling, Queen's College, CCNY, author, and faculty member of the Alfred Adler Institute of New York.

This workshop will explore various aspects of love and examine such questions as - Why do people choose one another? What is really going on when couples say we are not on the same wave length? What makes conflict even over minor issues so intense?

The date is Friday, Feb. 21, place, Hotel Plaza II (Stage 2) 90 Bloor St. E., time, 10 a.m.-4 p.m.

Pre-registration fee is $45 for AAIO members, $55, non-members, $60 at the door.

For more information call 961-8000 or 665-1400.

ROSEBURY SQUARE MEETING

Rosebury Square Business and Professional Women's Group is holding its second meeeting on Monday, Feb. 24 at 8 p.m.

As a result of the successful first program, the next gathering will feature a speaker on Financial Planning for Women.

Women in their late 20s to late 30s, living in the Bathurst-Marlee-Eglinton-Lawrence area, are most welcome to join this new ORT chapter.

For further details contact **Marcie Gilbert,** 787-0339.

HOLY BLOSSOM SISTERHOOD

Join Holy Blossom Sisterhood and **Sol Gordon,** author, educator, and director of the Institute for Family Research and Education, Syracuse University, for two lectures on Promoting Self-Esteem in the Jewish Family, to be given at the temple, 1950 Bathurst St.

On Sunday, Feb. 16 at 8 p.m., the theme will be, Preparing Today's Jewish Child for Tomorrow's Jewish Family, and on Monday, Feb. 17 at 10 a.m., the topic will be, When Living Hurts.

Everyone is welcome and there is no charge.

SELF-HELP WIDOWS PROGRAM

Self-Help Widows Program, for women 55-70, widowed less than two years, meets next 12.30-2 p.m., Sunday, Feb. 16 in the Lipa and Fanny Green Library of the Wagman Centre, 55 Ameer Ave.

This supportive service, with twice monthly meetings, is non-sectarian and free of charge. For additional information, call 789-5131, ext. 410, Monday through Friday, 9 a.m.-5 p.m.

SELF-HELP WIDOWERS

A warm welcome will be extended at meetings held every second Wednesday in the Wagman Centre for widowers over 55 years of age and widowed less than two years. The next gathering is on Feb. 19, 7.30-9.30 p.m. in the Lipa and Fanny Green Library.

To make inquiries phone 789-5131, ext. 2269, Monday through Friday, 9 a.m.-5 p.m.

for seniors

Please note: When you send or bring in photos, include your name and address plus $1 to cover mailing costs, otherwise we cannot promise to return them.

Beth Tzedec Friendship Club Plus 50, 1700 Bathurst St., welcomes everyone to an illustrated talk, Maimonides 850 Years Since His Birth, to be given by **Aaron Nusbaum,** principal, United Synagogue Day School. The meeting is 1.30 p.m., Tuesday, Feb. 18.

Refreshments and coffee will be served. Cost for non-members of the club is $1.50.

Taylor Place Senior Adult Centre, 1 Overland Dr., Don Mills, is holding its Annual Income Tax Form Assistance Clinic on Tuesdays, Wednesdays and Thursdays throughout March and April, beginning March 4.

This free service is available to any senior, 55 years plus, with a maximum income of $12,000 for a single senior and $17,000 for a senior couple. Appointments are necessary; call 447-7244. This is a confidential service. Special arrangements may be made for those physically unable to visit the clinic. Taylor Place is at the corner of Overland Dr. and The Donway West, on the west side of the Don Mills Shopping Plaza. To inquire further call 447-7244.

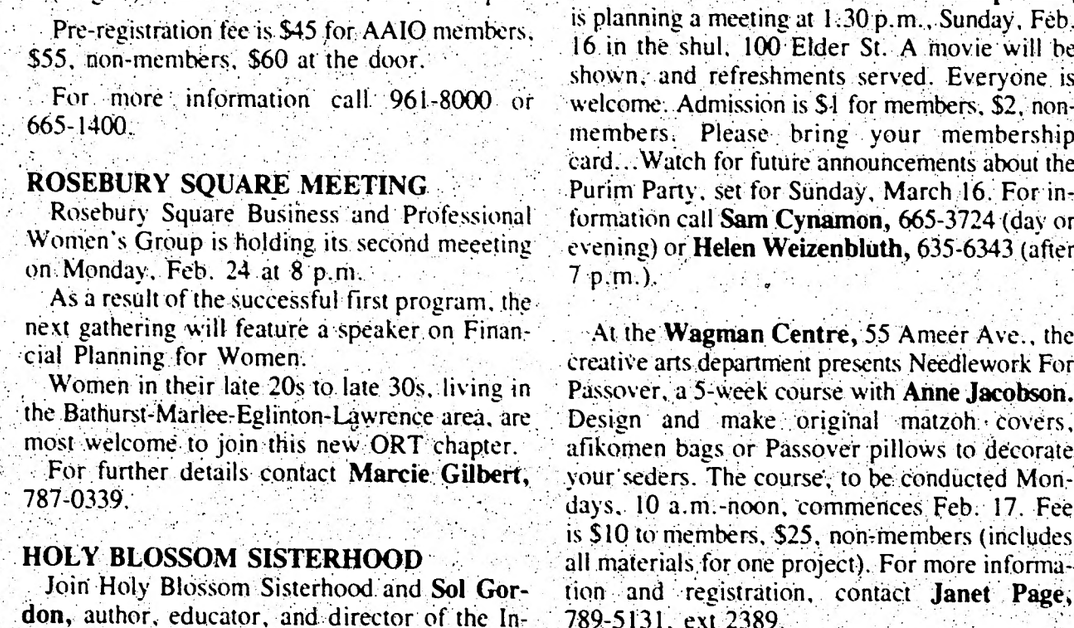
Beth Emeth Bais Yehuda Friendship Club, is planning a meeting at 1:30 p.m., Sunday, Feb. 16 in the shul, 100 Elder St. A movie will be shown, and refreshments served. Everyone is welcome. Admission is $1 for members, $2, non-members. Please bring your membership card...Watch for future announcements about the Purim Party, set for Sunday, March 16. For information call **Sam Cynamon,** 665-3724 (day or evening) or **Helen Weizenbluth,** 635-6343 (after 7 p.m.).

At the **Wagman Centre,** 55 Ameer Ave., the creative arts department presents Needlework For Passover, a 5-week course with **Anne Jacobson.** Design and make original matzoh covers, afikomen bags or Passover pillows to decorate your seders. The course, to be conducted Mondays, 10 a.m.-noon, commences Feb. 17. Fee is $10 to members, $25, non-members (includes all materials for one project). For more information and registration, contact **Janet Page,** 789-5131, ext 2389.

Sephardim and Ashkenazim, Differences and Similarities, a lecture and discussion series with **Rabbi Abraham Edery** of Baycrest Centre for Geriatric Care, continues in the Waltman Fireside Lounge of the Wagman Centre, Wednesday, Feb. 19 and 26, from 3-4 p.m.

The Self-Help Widows Program for elderly widows, 70 years of age and over widowed less than two years, extends a warm welcome at the group meetings every second Monday, 1.30-3 p.m. in Rooms A & B of the Wagman Centre. The next meeting is Monday, Feb. 17.

[Cont'd. on page 16]



BARBARO DINNER

The tribute committee for the Canadian Friends of the Hebrew University's Ron D. Barbaro dinner-dance held its first meeting at the home of Toronto Chapter president Jack I. Hauer. More than 20 community leaders attended. Among those present (left to right): Manny Kimel, Al Green, Jack I. Hauer and Dr. Ralph Halbert, the Friends' chairman of the board. For more information about the dinner, telephone 789-2633.

Organizations and People

What's New

[Cont'd. from page 15]

Upper Canada Friendship Club, 4266 Bathurst St., wishes to express its appreciation to Upper Canada Lodge, B'nai B'rith, for inviting its members to attend a meeting held recently on the premises. Speaker was **Tony Ruprecht,** Ontario minister without portfolio responsible for citizenship and culture. Special thanks are extended to Upper Canada Lodge president **Wilf Fogel,** and his wife **Barbara,** and to vice-president **Ben Sand** and his wife, **Ruth.**

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Dance to the music of the Creative Band, Sunday, Feb. 16 at 7:30 p.m. Cost is $2 for members, $2.50, non-members. Be sure to bring your membership card.

At the next Wednesday afternoon Social, 1:30 p.m., Feb. 19, singer **Anya Sharon** will be accompanied by **Rick Kardonne** at the piano.

The Health Lecture Series continues on Thursday, Feb. 20 at 1:30 p.m. in the synagogue with a talk on Alzheimer's Disease - An Update. A representative of the Metro Toronto Alzheimer's Association will provide information on new directions in research, what is being done to help sufferers and how families are helping to share emotional support. Don't miss this important lecture.

at the jcc

Dominique Ambroise, Deborah Black and **Tanya Morand** have been chosen for the Koffler Gallery on their merit as emerging artists worth watching. The exhibition runs until March 12. The gallery is located at 4588 Bathurst St. Phone number is 636-2145.

A Daytime Acting Course for Adults, to be conducted by **Rose Dubin** on Wednesdays from 1-3 p.m., starts at the JCC Northern Branch, 4588 Bathurst St., Feb. 19. This is an introductory course consisting of theatre games, impovisation, monologues and the beginning of scene study. Phone 636-1880, ext. 271 for added details.

The Task force on Jewish Persons with Disabilities is having a wine and cheese get together at 7.30 p.m. Saturday, Feb. 15 in the Teen Lounge of the JCC Northern Branch. Singer/guitarist **Debbie Shuster** will entertain. Come out and enjoy the food, entertainment and company. Cost is $3 for JCC members, $5, non-members. Everyone is welcome. To inquire further call **Helen Wolfe,** 636-1880, ext. 239 (TTY 636-5510).

The Task force on Jewish Persons with Disabilities, based at the JCC, is sponsoring a dinner evening at Greenfield's Restaurant, 7 p.m. Monday, Feb. 24. Expected cost is approximately $10-$15. Since the reservation is for a limited number, RSVP no later than Feb. 17. For more information and reservations, call **Helen Wolfe,** 636-1880, ext. 239, (TTY 636-5510).

The special needs department of the JCC is offering tax clinics free of charge, to people with disabilities. Individual interviews will be conducted by representatives from the Ontario Institute of Chartered Accountants. The clinics will be held on Feb. 25, March 6, 13, 20, 27, April 3 and 10, from 7-9 p.m. in the Good Age Lounge of the JCC Northern Branch. Call now to reserve the day and time that you want. For more information call **Helen Wolfe,** 636-1880, ext. 239 (TTY 636-5510).

Northern Singles (20s and 30s) invite you to their opening dance, 8.30 p.m., Saturday, Feb. 22 at the JCC Northern Branch. There will be a cash bar. Admission is $4 for members, $6, non-members. For additonal information call **Elizabeth,** 636-1880, ext. 228.

JCC Singles 40 Plus, Northern Branch, will hear **David Lim** from Mutual Life of Canada, explain RRSP, Annuities and You, on Monday, Feb. 24 at 8 p.m. Refreshments will be served. Cost is $2 for JCC members, $3, non-members.

Valley Singles, and the **Valley Ski Club** present for your enjoyment, their first annual Heart-Throb Dance, 8 p.m. Saturday, Feb. 15 at the JCC Valley, 7015 Leslie St. There will be a deejay and refreshments, plus a cash bar. Cost is $4 for members, $6, non-members. To inquire further, call **Sally** or **Jodi,** 889-0813.

Getting On With Your Life is a support/networking group at the JCC Valley, for not-so-recently separated, divorced and widowed Jewish men and women. Join in a 4-session series of lectures beginning Tuesday, March 18, 8-9.30 p.m. Cost is $15 for each 4-session series. Register now as this program is limited to 15 people.

Join the Valley Singles Support Group for discussion on such items as relationships, loneliness and interpersonal communication. This program starts at the Valley on April 10. All sessions begin at 8 p.m. sharp. Cost is $2 per session for members, and $3, non-members. For more information and registration on these two programs, call **Sally Kerbel,** 889-0813.

Take a break with Body and Soul, at the Valley. Body, is a fitness program designed to make your exercises enjoyable. Soul helps you to remember the person you were before you were someone's wife, mother and general caretaker. It all begins on Monday, Feb. 17, 9.15 - 11 a.m. Fee, which includes babysitting for infants and pre-schoolers, is $55 for members, $65 non-members. Call **Rose Shapiro** or **Jodi Sherman** now, at 889-0813, to register.

singles

Please note: When you send or bring in photos, include your name and address plus $1 to cover mailing costs, otherwise we cannot promise to return them.

And, please remember that items for the Singles column will only be accepted by mail or delivery to the office, not over the telephone!

Join the Cross-Country Ski Party for Singles only, at **Maple Lake Resort and Conference Centre** near Parry Sound, Friday, March 7 to Sunday, March 9. Your package includes comfortable accommodation - double occupancy, full American plan kosher meals, cross-country ski classes, use of all ski trails, and a wide variety of outdoor and indoor activities. For more information call 964-8842.

Heritage Tours is conducting a Singles tour to Israel, May 5-19. The cost, $1,995 (Canadian funds) includes El Al return flight, 5-star hotels, breakfast and dinner daily, all tours and hotel transfers and special Independence Day festivities. For added information call **Ed Cooper,** 630-3932.

Holy Blossom Temple 40 Plus Singles every other Sunday group, invites you to an evening of international folkdancing with **Millie Cass** and **Pat Kiss** at the temple, 1950 Bathurst St., in the Eisendrath Auditorium, Sunday, Feb. 16 at 8 p.m. Admission, including refreshments, is $2 for members, $3, non-members.

A Potluck Brunch for **B'nai B'rith Women, Orah Chapter** members and potential members, takes place Sunday, Feb. 16 at noon. If you are interested, call **Lansa,** 766-1444 or **Penny,** 630-9313.

Stress, Handle With Care, Your Body's All You've Got, is the topic which **Lorraine Weygman** will discuss at the Wednesday, Feb. 19 general meeting of the **North-East Jewish Single/Single Parents Group** in Hillcrest Public Library, 5801 Leslie St. at 8 p.m. Cost is $2 for members, $3, non-members.

See **Annie,** at the O'Keefe Centre evening performance Saturday, Feb. 15. The North-East Jewish Single/Single Parents Group has a limited number of tickets for this performance. Cost per ticket is $18.50.

The North-East Single/Single Parents Group is having a Coffee Break Evening 8 p.m., Sunday, Feb. 16, at a member's home. This should be of special interest to new and prospective members. Cost is $2 per person. For details on these North-East Single/Single Parents events call **Sally,** or **Jodi,** at 889-0813.

Floating Singles Congregation Oneg Shabbat is set for 8 p.m., Friday, Feb. 14 at Beth Emeth Bais Yehuda Synagogue, 100 Elder St.

40 Plus Nagilla Chapter of B'nai B'rith Women, invites you to a general meeting, 8.15 p.m., Monday, Feb. 17 at 6 Blue Flag Gate. To make further inquiries call 633-6368.

Beth Tikvah Chai Singles is organizing a deluxe Independence Day Israel Tour, May 5-19. Join a congenial group for a great holiday. Cost is $2,145 per person, Canadian funds (Israel bonds accepted as payment). Call **Roni,** 630-3932 or **Estelle,** 665-0744.

Metro Toronto Singles presents The Big Chill, a return to the 60s party at Belinda's, located at the northeast corner of Dufferin and Steeles. Cover is $6. Munchies will be served.

Mahar (Tomorrow), ages 45-65, features a recreational and international folk dancing demonstration plus participation, with **Millie Novak,** at 8 p.m. Wednesday, Feb. 19, in Beth Sholom Synagogue, 1445 Eglinton Ave. W. Admission is $2 for members, $3, non-members, including refreshments.

Now is the time to meet new people through **Jewish Dateline,** which operates under the auspices of Toronto Jewish Congress. Be among the 700 men and women who have already joined. Call **Gilbert Goldstein,** 789-0110.

A super Valentine's Gathering will be held at **Le Club,** Inn On the Park, (Eglinton and Leslie) on Wednesday, Feb. 12 at 8 p.m. There will be great music, good dancing and a fun evening for all. Refreshments will be served. Ample free parking is available. Dress code is "slightly dressy." Cover is $10. This is organized by **High Society.** For more details call **Evelyn,** 446-1394.

MD studies at Baycrest

TORONTO —

Going into geriatric medicine was a natural progression for Vancouver family physician, Dr. Michael Wolochow, who is studying at Baycrest Centre for Geriatric Care here on a Royal Canadian Legion Fellowship for Post-graduate Study in Geriatric Medicine.

"I've been in family practice for 35 years," Wolochow says. "My patients are getting older and I want to be able to evaluate their needs and ensure that they receive the best level of care.

"I could have studied in any city in North America but I chose Baycrest Centre because it has an excellent name in geriatrics across Canada and the United States," says the doctor who will soon be completing a 6-month study session in medical assessment and treatment of geriatric patients.

"I also work in the Geriatric Day Hospital at Vancouver General Hospital, and what I'm learning here about the overall approach to older people and their families is very relevant to my work there," he adds.

"Baycrest has also offered me the opportunity to work in geriatric behavioral neurology which is a very important part of assessing a patient's condition," he says.

Neurological illnesses, such as dementia and Alzeihmer's disease, are some of the most distressing that doctors see in older patients, Wolochow says.

"Being able to make an accurate assessment at the onset of such illnesses is of benefit to the patient as well as to the patient's family members," he adds.

"It has been especially rewarding to see the involvement of Baycrest allied professional staff (social services, nursing and rehabilitation medicine) in the care of patients from their initial contact with the facility and throughout their stay. I find this unique and very worthwhile."

Wolochow's special interest in geriatrics began in 1977 when he visited hospitals across Canada, including Baycrest, to learn more about this area of medicine in preparation for the 1980 opening of Vancouver General Hospital's Geriatric Day Hospital.

"It is my hope that my study session at Baycrest will help our unit and help me 'spread the word,' which is what the Legion scholarship is all about," he says.

On his return to Vancouver, Wolochow will continue to work in the day hospital and teach family medicine residents who spend one month of their rotation in the unit.

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Get legislation "major accomplishment"

Vaad HaRabonim works to resolve the issues

By
DAVID BIRKAN

TORONTO —

Leading participants told The Canadian Jewish News recently that unity of action on community concerns is the password of the Vaad HaRabonim.

At the local council of Orthodox rabbis, "we will work together to resolve issues that as individuals we might not be able to tackle," said recently elected Vaad president Rabbi Moshe Lowy.

"A major accomplishment has been our involvement in get (Jewish divorce) legislation," said past-president Rabbi Bernard Taub. "The amendment to the provincial divorce act requiring the abolition of all obstacles to remarriage prior to obtaining a divorce will make the procedure of divorce much more equitable. It will seriously curtail a husband's ability to hold up a get as a means of extracting additional property rights."

The agenda of last month's Vaad meeting included: conversion procedure; ensuring the kashrut of locally available tefillen and mezuzot; and the impending visit to Toronto on March 9 of British Chief Rabbi Immanuel Jakobovits.

Rabbi Taub lists a number of other achievements for the Vaad in the past two years.

"Our commission on family, chaired by Rabbi Moshe Burak, is working closely with the Jewish Family & Child Service wherever possible. Now, rabbis and social workers are working together, and each is aware of what the other side can contribute," he said.

Beth din procedures for civil claims under Jewish law have been standardized.

A commission has been established to centralize conversion procedures, under Rabbi David Schochet.

The commission on mezuzot and tefillen, headed by Rabbi Lowy, has established a system of Vaad-approved sofers (scribes) to ensure kashrut. A public awareness campaign will get under way soon.

Rabbi M. Lowy

"We are running a mitzvah awareness campaign, led by Rabbi Moshe Stern," said Taub.

"A funeral standards commission, headed by Rabbi Henry Hoschander, meets with both funeral parlors to discuss halachic requirements," he added.

The Vaad, which for many years functioned as the Rabbinical Council of America, Ontario Region, is characterized by "very good cooperation among its members," according to Rabbi Amram Assayag, new vice-president succeeding Rabbi Reuben Poupko. "Once we establish a path, we all follow it."

The name change, which took place two years ago, underscores the group's intensifying local concern.

"In Europe and North Africa every city had its own council of rabbis. Here in North America, the trend has been for each synagogue to look after itself, perhaps at the expense of the community at large," said Assayag. "By taking a traditional name, our group seeks to emphasize its approach of deliberation and unity. We provide an umbrella for the diverse elements of our community."

The Vaad's 40 members include rabbis from several chassidic and Sephardic congregations. Outlying communities are represented by Rabbis: Chezkel Zweig, London; Feivel Rosensweig, Kitchener; Reuven Poupko, Oshawa; Morton Green, Hamilton; and Howard Finkelstein, Kingston.

The group meets monthly. The formal agenda is supplemented by guests with additional issues of community concern. Recently, for example, a group of Orthodox psychiatrists and psychologists came to ask the Vaad for guidance in making patients more comfortable in institutional surroundings.

"Any issue that is pertinent to the community is brought up," said Lowy.

Burak, who was president of the group some 10 years ago, pointed out that its formal withdrawal from the Rabbinical Council of America opened the Vaad's highest office to any member. Formerly, only a member of the RCA — not all members of the local group were members of the RCA — were eligible for the presidency.

Members of the Vaad disagreeing with aspects of RCA policy feel more comfortable being part of the Vaad and not of an RCA affiliate, according to another source.

"Our collective goal is to continually raise the standard of Jewish observance," said Taub. "We want to broaden the scope of the major institutions of Jewish life with the highest standards."

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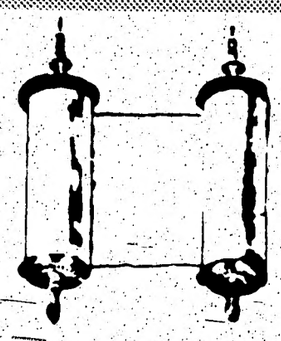
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Terumah

Not everyone can be rich — in money. But if you are healthy, you are richer than rich.

There was a certain scholar who was also a very wealthy man.

Someone challenged him; Our rabbis teach "Yaeh aneeyusa l'Yisrael . . . Poverty is beautiful for Israel. . . ." It shows that poverty is a beautiful ornament for a Jew — shouldn't you get yourself that "Ornament?"

Answered the wealthy scholar: True. Poverty is a pretty ornament. But I don't like to spend much of my money on just one ornament. . . ."

* * *

Poverty is in the heart — when it is selfish and miserly. . . .

Consider . . . this week's parsha describes how the Jews brought Terumah, donations of precious metals and fabrics to be woven into a beautiful Tabernacle. The Holy Shechinah would dwell among them.

Command the Al-mighty: "Viyikchu lee Terumah . . . they shall bring to me an offering!"

Why just then? What moved G-d to push them to bring their donations just at that moment, not before, not after?

But a short while before the Jews had warmly accepted the words of the Torah. They shouted in unison: "Naaseh v'nishmah! We will do and we will listen. . . ."

They burned with enthusiasm and excitement.

G-d worried. . . . Sure, they feel like Jews. True the spirit moves them. But what good is spirit alone? They must do something!

They must convert their good feelings and intentions into action, into mitzvahs. So He commanded: "Let them bring their donations, their offerings. . . ."

In every Jew there burns a longing for G-d. Every Jew has a holy neshama that thirsts to draw upwards. But feeling is not enough! The fire will just be spilled out and wasted unless it is poured into a vessel that sustains and holds it!

Mitzvahs. Actions. To do. Not just to nod our head when we hear of starving people in Toronto; or in Africa, or poverty in Jerusalem and Safed — but to do something. . . .

From this comes a holy sanctuary.

* * *

G-d is everywhere, G-d is in everything.

"May'ayt kol ish. . . . From every man whose heart moves him, shall you take my offering. . . ."

What offering did G-d want? The heart itself! Explains the Mayanot Hanetzach: Every person has a heart that moves him. We all have a special love, a special interest, a special talent. One loves art, another loves sports; one is a writer; another a briliant computer expert; one looks to space, another into the sea. Every person has his point. . . .

But above our own loves and interests there has to be G-d's offering. He comes first. Our love for G-d must transcend and crown everything in our lives. . . .

* * *

Humility. . . . They once told the Lemberger Rabbi that a certain Jew was starving at home because he had no work. "So give him from the tzedakah fund," suggested the rabbi.

"He is very proud, and doesn't want anyone to know his situation," they explained.

"So he is not starving from hunger, but from pride," answered the rabbi.

Shabbat Shalom.

Jerusalem International Judaica Fair

Allenby Torah scroll to be shown

JERUSALEM — A Torah scroll presented to British General E.H.H. Allenby on his victorious entry into Jerusalem in 1917 will be one of the many rare objects to be exhibited at the first Jerusalem International Judaica Fair May 4-8 at the Hilton Hotel here.

In addition to museum curators, Judaica collectors, researchers, academicians, gallery owners and representatives of international organizations, over 250 Judaica dealers worldwide have already announced their intention to participate, organizers say.

Along with the exhibitions, activities are to include special lectures, a tour of Jerusalem's underground excavations, and receptions.

An exclusive study tour of the Galilee will be held prior to the fair, on the weekend of May 2. This program entitled Following the Footsteps of Josephus Flavius will be organized and presented by professors of the Hebrew University.

For further information contact Zev Birger, Managing Director, Congress Secretariat, The Jerusalem Convention Centre, 12 Sarei Israel, P.O.B. 1241, Jerusalem 91012.

Torah scroll presented to General E.H.H. Allenby will be exhibited at the Jerusalem International Judaica Fair in May. [Michal Allen photo]

Being Jewish has its hazards in Bangladesh

By
MYRON LOVE

WINNIPEG —

Being Jewish in Bangladesh has a potential hazard for a University of Manitoba post-graduate student in human geography who spent three months in the Moslem South Asia country last year as part of a university project.

"Before going, my advisor checked with university officials in Bangladesh to make sure I would be welcomed," says Charles Greenberg. "I was told not to talk about being Jewish at all and at a supper, when one Bangladesh professor questioned my ancestry, one of my Canadian colleagues quickly told him I was German.

(The professor has since visited Greenberg in Winnipeg, and on finding Greenberg was Jewish, wanted to visit a synagogue.)

The project, sponsored by the International Development Research Centre; (a branch of CIDA), is intended to study the problem of riverbank erosion in Bangladesh. "The country's loose soil composition and its location on a river delta allow for massive yearly flooding," Greenberg explained.

"Each year, up to one million people are displaced. My role was to study the displacees, find out what happens to those who are forced to move into bastees — squatter areas that rapidly turn into slum cities."

Greenberg found that, although the city of Serajganj where he was doing his research was electrified and had clean water and toilets, these civic services were not extended to the displaced farmers in the bastees.

The official reason was that the residents in the squatter areas were there only temporarily until they could return to their land. Yet this displacement has been going on for hundreds of years and the chances of the squatters becoming farmers again are very slight.

"This 3-year project is getting a lot of publicity in Bangladesh," said Greenberg. "This is the first time anyone has shown any interest in these displacees. We hope all the favorable publicity will put pressure on the government to ease the adaptation process for these people."

Greenberg is working on his Master's thesis based on his research in Bangladesh and says he wouldn't mind going back again.

TORONTONIANS IN ISRAEL

The Toronto Jewish Congress Aliyah Support Group

is gathering information, for statistical purposes, on former Torontonians, now living in Israel. The information provided will be used as a first step in a long-term project to provide ongoing support services to Toronto immigrants.

You can help by kindly filling out the attached form and returning it to: Sol Edell, Chairman, Aliyah Support Group, Toronto Jewish Congress, 4600 Bathurst Street, Willowdale, Ontario M2R 3V2, or phone information to: (416) 635-2883 ext. 111.

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Organizations and People

Communities' "differing perspectives" cited

Jews, Ukrainians debate war criminal issue

By
PAUL LUNGEN

TORONTO —

Collective guilt versus individual guilt.

Soviet evidence versus Canadian evidence.

Justice delayed versus infringement of civil liberties.

Lawyers representing Jewish and Ukrainian groups offered diametrically opposed views on the impact of the Deschenes Commission on Jewish-Ukrainian relations during a discussion last week at the University of Toronto.

As might be expected, David Matas and John Sopinka were poles apart in their assessment of the merits of the Commission traveling to the Soviet Union to collect evidence on alleged war criminals living in Canada.

Matas' and Sopinka's arguments echoed points made in their submissions to the Commission, with Sopinka arguing evidence gathered in the Soviet Union could well be tainted and rigged to smear those under investigation.

Matas countered saying the evidence would not be "Soviet evidence" but "Canadian evidence" judged by Canadian judicial standards.

Also participating in the discussion were Colin Ripsman, head of the Jewish Students Union-Hillel and Lesya Shymko, a student of Ukrainian descent studying Canadian government.

While Sopinka and Shymko focused on the question of "Soviet evidence," Matas, counsel for the League for Human Rights of B'nai B'rith Canada, began his remarks with an overview of Jewish-Ukrainian perspectives on the issue.

Matas told 120 people in the U of T lecture hall he was "surprised" that the Deschenes investigation had assumed the dimensions of an ethnic issue.

—"My perspective has always been a legal one," he stated, adding the question of war criminals is one of individual innocence or guilt — not of collective guilt.

Tracing the interests of communities of East European origin (the Ukrainian Canadian Committee, the Baltic Federation of Canada and other groups represented by Sopinka have standing before the Commission), Matas noted they shared the common experience of national and cultural repression by the Soviet Union.

Bring killers to justice

As a result, the legitimacy of evidence supplied by the Soviet Union is contested by these groups, he said.

The Jewish community has a different priority: to bring Holocaust murderers to justice, he said. While the Jewish community is sympathetic to those suppressed by the Soviets, that repression is not the only Jewish concern.

Matas stated he hoped the "differing perspectives" do not affect unity in Canada and he drew a parallel to past francophone-anglophone relations, saying Jews and Ukrainians "function as two solitudes."

Sopinka began by saying the Ukrainian community respects the desire to bring war criminals to justice. But that "can't be done at the expense of civil liberties or of creating a cloud of suspicion" over some groups, he said.

Sopinka traced the Ukrainian-Jewish split to allegations that Ukrainians "in general" were involved in war crimes, which the press blew "out of proportion."

Turning to possible evidence which Commission representatives may gather in the Soviet Union, Sopinka stated the manner in which evidence will be taken abroad will not be up to Canadian standards. He said he expected witnesses will be coached or threatened by the Soviets and that in any case, there will be no opportunity to cross-examine and test the veracity of their evidence.

Sopinka called the evidence-gathering trip "a most serious breach of civil liberties."

Earlier, Ripsman began the discussion by noting there is no statute of limitations for the murder of a single person, let alone for mass murderers.

He called on Canada to "set an example" by taking steps against war criminals living in this country.

Shymko, who has a Bachelor's degree in political studies, said the concerns of the Ukrainian community were not "paranoid," but were motivated by the concern to preserve standards of justice.

She suggested the Jewish community adopted a "double standard" by supporting the gathering of evidence in war crimes matters, while condemning it when used against dissidents like Anatoly Scharansky.

Matas responded to her comments by noting Scharansky was charged and tried in a Soviet court, while Canadian courts would have jurisdiction in questions of war criminals.

The audience responded with polite applause for the comments of Matas and Ripsman and with more enthusiastic applause for Shymko's and Sopinka's remarks.

During question period, Ripsman was asked whether "Jewish war criminals" and those in World War II judenrats (Jewish councils) should also be prosecuted. His reply was interrupted by hoots of derision when he tried to distinguish between the circumstance involving judenrats and Nazi collaborators.

During the question period, one woman told the meeting her 11-year old daughter had been called a Nazi, and she asked what could be done about it.

Depite a flood of questions directed primarily at Matas, the panel discussion ended two hours after it began with people milling about and discussing the issue further.

The discussion was sponsored by the U of T Ukrainian Students' Club and was part of the activities of "Ukrainian Week."

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Organizations and People

Campaign a huge success

UJA Women's Division has lots to cheer about

By
ESTHER MEHR

TORONTO —

There was good reason for members of the United Jewish Appeal Women's Division to celebrate last week as the 1986 campaign wound up: more than $2.6 million was raised.

And as the women celebrated their achievement they also looked ahead by installing the leaders of the 1987 campaign: Sheila Engel, chairman and Judy Scheininger and Joan Stevens, 1st and 2nd vice-chairmen respectively.

Anne Handelman, 1986 chairman, welcomed the large attendance which filled the 4th floor conference centre at the Lipa Green Building. Mood of the evening was fun and good fellowship, and Mrs. Handelman was tuned right into the prevailing atmosphere when she presented her report on the numerous activities during her tenure as chairman. She used a series of humorous cartoons to highlight specific events.

A feature of the evening was the installation of Sheila Engel by her brother, Sy Eisler. He brought a different perspective on his "kid sister" by recalling incidents from their growing-up years in a home influenced by the ongoing practice of tzedakah.

Engel assumes the chairmanship with first-rate credentials. She was the recipient of the Toronto Jewish Congress Leadership Development Award two years ago, in recognition of "exceptional communal involvement." She has been an active participant in Women's Division for a number of years in many capacities. Her husband, Jeff, has also been an active member of UJA's Business Division.

Annette Bearg, awards chairman, assisted by Jack and Judy Gwartz, presented citations for "outstanding performance" during the year to: Didi Urbach, Lil Balsky, Ethel Solomon, Berta Lunenfeld, Ellen Schnier, Sharon Polansky, Debbie Godfrey, Cheryl Halbertstadt, Maryka Weisz, Irene Hennick, Eleanor Nadler and Linda Kahn.

Past chairman Julia Woschitzky installed the vice-chairmen.

Also on the evening's agenda were Jack Gwartz, 1986 campaign chairman; 1987 campaign co-chairmen Max Handelman and Adrienne Offman; and chairman of the newly-formed Jewish Women's Federation, Judy Gwartz.

Sheila Engel, 1987 UJA Women's Division chairman, accepts the gavel from her predecessor Anne Handelman, at installation of new officers for upcoming campaign. With her are from the left, Joan Stevens, 2nd vice-chairman; Engel's brother Sy Eisler, who installed his sister in office; Judy Scheininger, 1st vice-chairman; and Julia Koschitzky, who installed the vice-chairmen.

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Middle East Periodical Guide

Your directory to recent articles about Israel and the Middle East.

"Why Israel Can't take 'bold steps' for Peace", by Conor Cruise O'Brien, *The Atlantic Monthly*, October 1985.

A carefully thought-out analysis of the various options facing Israel in its search for peace.

This pragmatic piece unmasks the weaknesses in the "territory for peace" strategy espoused by both Jews and non-Jews.

"The Shorter Wick", by Hirsh Goodman, *The New Republic*, November 18, 1985.

America's diplomatic goal of bringing lasting peace and stability to the Middle East is inherently contradicted by its continuing efforts to provide the so-called "moderate Arab states" - Jordan, Saudi Arabia, the Persian Gulf kingdoms - with the military ability and incentive to perpetuate the conflict.

The respected military analyst Hirsh Goodman, explains how any way you look at it, the Reagan administration's proposed arms sale to Jordan is a bad deal.

"Israel's Standing in American Public Opinion", by Mitchell Bard, *Commentary*, October 1985.

In June of last year, Arab terrorists hijacked a TWA jet on a flight from Athens and held its American passengers hostage for two weeks, tying their freedom to Israel's release of over 700 Lebanese imprisoned in a detention camp.

Have recent anti-U.S. developments in the Middle East as well as the controversial invasion of Lebanon undermined American pubic support for Israel?

Mitchell Bard reviews American public opinion polls in the aftermath of major events during the 1980-85 period.

A free copy of the articles highlighted above can be obtained by contacting the Community Action For Israel Committee, 4600 Bathurst St., Willowdale, Ont. M2R 3V3. Tel.: 635-2883, Attn.: Sam Resnick.

This column is sponsored by the Community Action For Israel Committee of the Canadian Jewish Congress, Ontario Region, David A. Rubin, Q.C., Chairman. Its purpose is to advise CJN readers of articles on Israel and the Middle East appearing in a variety of publications. Periodical Guide Editor: Eliot D. Sargon.

Organizations and People

Joe Markin (left) and Rabbi Eliezer Moskowitz (right) check trays cleaned by one of the yeshiva students working at Chateau des Charmes winery. [Patricia Rucker photo]

Nine varieties produced

Ont. kosher wines on way

By PATRICIA RUCKER

ST. DAVID'S, Ont. — Early in March, observant Jews in the Metro area will be able to enjoy the fruit of some of Ontario's finest vines.

That's when nine varieties of quality kosher wines produced under COR supervision will go on sale in the brand store of Le Karem Wines by Chateau des Charmes.

The store will be located at 3418 Bathurst St., just north of Lawrence Ave.

The wines, ranging from a dry white and its companion semi-dry red to a premium Reisling, are the result of a unique partnership between an Orthodox Jewish lawyer and an innovative Algerian-born master winemaker.

Joe Markin, the lawyer with the hitherto unfulfilled desire for premium wine, first met Paul Bosc, the winemaker with the dream of making fine wine in Ontario, a year ago.

An Orthodox Jew, Markin does not drink wine produced without rabbinical supervision — which before Le Karem's advent meant only the narrow range of Israeli wines imported into Canada or the extremely sweet products of New York State's kosher wineries.

Noting that the reputation of Ontario wines was rising, he began sounding out major local wineries three years ago about the possibility of their producing a kosher line.

But Markin learned that it wasn't practical for them to go through the complicated process of kashering their wineries.

He was referred to Paul Bosc, a fifth-generation vintner with a reputation for trying out new ideas.

Bosc, a graduate oenologist from the University of Dijon in Burgundy, France, came to Canada in 1963.

He started literally at the bottom, as a cellarman for the Quebec Liquor Board.

A call to an Ontario firm, Chateau-Gai, about a bottle of wine containing an unacceptable level of sediment, led to a job offer.

Bosc became Chateau-Gai's chief winemaker and director of research.

He had a dream — to grow grapes in Ontario that would yield wines comparable to fine European wines.

When Markin called, Bosc was well on his way to realizing his dream. Chateau des Charmes, the winery he started with two partners in 1977, had produced wines which British and French experts rated highly against French wines at twice the price, sometimes in blind taste testing.

Markin and Bosc hit it off. Neither the elaborate preparations required to kasher the winery nor the fact that he would be barred from the production area during the winemaking process intimidated Bosc.

(According to Jewish law, only Orthodox Jews can enter a kosher winery.)

"I always like a challenge, and this is a real challenge," he explained.

It certainly was. Markin brought in his own crew of religious winemakers, most of them yeshiva students, under COR supervisor Rabbi Eliezer Moskowitz of Buffalo.

Rabbi Moskowitz works under the authority of Rabbi Yitzchok Kerzner of Toronto, acting chairman of the Rabbinical Va'ad Hakashruth.

In a Herculean housecleaning procedure, they washed the massive tanks, scrubbed them to remove the last trace of sediment — and then kashered them with gallons of water superheated to 130 C.

Once the grapes were ready to be crushed, it was the bearded young crew, heads covered and tzitzis flying, who loaded them into the crusher, drained the juice into vats for fermentation, and triumphantly bottled the wine.

They used Chateau des Charmes' lab and skilled personnel to ensure that the wine met Bosc's high standards — but any juice which left the special roped-off area for testing was discarded.

How did the young amateurs stack up as winemakers?

"They're good students," Bosc said with the pride of a master teacher whose pupils have done well.

Kosher wine is simply wine handled by observant Jews and made in kosher equipment. There is no difference in the ingredients and there need be none in the taste.

But consumers who buy Chateau des Charmes Le Karem wines may well notice a difference.

They are not overly sweet.

The wines will be available only through Le Karem's own outlet.

Markin claims he will keep the price low by taking advantage of an Ontario law that says wineries can avoid LCBO markups by selling only through a brand store.

Eight varieties will be priced at under $5: Metav Rouge (semi-dry red) and Metav Blanc (dry white); Grand Harvest (semi-sweet red) and Golden Harvest (semi-dry white); Moed Rouge (sweet red) and Moed Blanc (semi-sweet white); a sweet Rose and a low-alcohol Rose.

The premium Estate Reisling Late Harvest will sell for approximately $8 a bottle.

All will be kosher for Passover.

"Anyone who has difficulty drinking the required four full cups of wine at the Passover seder should try the low-alcohol Rose," Markin recommended.

With an estimated 10,000 Orthodox Jewish households in Toronto, Bosc and Markin could be filling 320,000 cups during the two seders alone.

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Organizations and People

Plenty of uses for baking

Jaffa oranges gaining popularity in Canada

Thousands of cases of Jaffa Shamouti oranges from Israel are now in most supermarkets and fruit stores and more are on the way — all transported by the new refrigeration ship, American Reefer.

North American standards request that the oranges be kept at a constant temperature of 0.6 degrees for at least 12 consecutive days. This sterilizes them against the dangers of Mediterranean fruit eggs.

The shipments reflect the growing popularity of Jaffa oranges among Canadian consumers. Last year more than $3.9 million worth of the Israeli oranges were consumed by Canadians.

Besides providing juice for the breakfast table, Jaffas are great for use in baking.

CHOCOLATE-ORANGE BAKED ALASKA PIE

One 9-inch pie shell
1 quart chocolate ice cream.
3 Jaffa Shamouti oranges, sectioned and chopped
¼ cup orange-flavored liqueur

Meringue

Soften ice cream; carefully stir in oranges and liqueur. Return to freezer until almost set; spoon mixture into chilled crumb crust. Freeze until firm.

Spread prepared meringue evenly over top of ice cream, sealing well at edges. (At this point, pie may be frozen for up to 24 hours). Bake in 500F oven 3 to 5 minutes or until lightly browned. Serve immediately.

Makes 6 to 8 servings.

Pie Shell

1¼ cups graham cracker crumbs
½ cup finely chopped almonds
⅓ cup butter or margarine, melted
3 tablespoons brown sugar
1 teaspoon grated Jaffa orange peel

In large mixing bowl, stir together all ingredients. Press mixture evenly into 9-inch pie plate, covering bottom and sides of dish. Chill 1 hour.

Meringue

3 egg whites
¼ teaspoon cream of tartar
1 teaspoon Jaffa grated orange peel
½ teaspoon almond flavoring (optional)
¼ cup firmly packed brown sugar

In small mixer bowl, beat egg whites and cream of tartar until foamy. Beat in orange peel and almond flavoring. Beat in sugar, 1 tablespoon at a time, beat until thick and glossy.

AMBROSIA SOUFFLE

1 envelope unflavored gelatin
½ cup Jaffa orange juice, heated to boiling
1 can (14 oz.) sweetened condensed milk
1 can (8 oz.) crushed pineapple, drained
1 can (3½ oz.) flaked coconut, toasted
3 Jaffa oranges, sectioned and chopped
¼ cup Kirsch
1 teaspoon grated Jaffa orange peel
3 egg whites, beaten stiff

Place gelatin in large bowl. Add boiling juice; stir until gelatin is completely dissolved. Stir in condensed milk. Chill until mixture mounds slightly when dropped from a spoon.

Meanwhile, extend depth of 1-quart souffle dish by securing 4-inch band of double thickness aluminum foil or waxed paper around top of dish; fasten with string or tape. Carefully stir pineapple, coconut, oranges, Kirsch and peel into gelatin mixture.

Thoroughly fold mixture into beaten egg whites; turn into prepared dish. Chill 4 to 5 hours or until firm. Remove foil or paper collar before serving. Garnish with orange peel strips and whipped cream, if desired.

Serves 4 to 6.

Use Jaffa oranges for this Chocolate-Orange Baked Alaska Pie.

Yeshiva scholar will speak

TORONTO —

The upcoming public address by a noted Yeshiva University Bible scholar and educator launches the new Toronto Alumni of Yeshiva University's community lecture series.

Rabbi Moshe Sokolow, associate professor of Judaica at YU and a Jerusalem Fellow, will discuss male-female relationships in Judaism, Sunday, Feb. 16 at 8 p.m. at Congregation Bnai Torah, 465 Patricia Ave. The free lecture, co-sponsored by the synagogue's adult education committee, is titled Adam and Eve.

"The goal of the series is to present specific halachic applications by Torah scholars who are also well versed in areas of general scholarship," said Esther Sacknovitz, TAYU coordinator.

TAYU was formed here last October. There are about 100 YU graduates living in the Toronto-Hamilton area, according to Mrs. Sacknovitz.

The next lecture is planned for March 30 with Shaarei Tefillah. A third will be presented in May.

Rabbi Moshe Sokolow

with Beth Jacob-Anshei Drildz.

Rabbi Sokolow will be in Toronto to speak to teachers of the Toronto Board of Jewish Education, on professional development day, Feb. 17.

11th annual meeting set for TJC

TORONTO —

Eleventh annual meeting of Toronto Jewish Congress will be held on the evening of May 20 at Shaarei Shomayim Synagogue, 470 Glencairn Ave.

TJC president Ronald Appleby said the evening will include a guest speaker as well as the presentation of two major communal awards: the Ben Sadowski Award of Merit and the TJC Leadership Development Award. He said full details of the proceedings will be announced later.

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* * * * *

NOTICE TO THE COMMUNITY

The Ontario Region of the Canadian Jewish Congress is entitled to elect 551 delegates-at-large to the forthcoming Plenary Assembly, as follows: Toronto 370, Ottawa 61, Hamilton 30, Windsor 30, London 30, outlying communities 30.

Any member of the Jewish community in Ontario may nominate up to three delegates, including himself.

Delegates to the Plenary must qualify for election in accordance with the By Laws of the Canadian Jewish Congress, which provide that, "no person shall be elected as a delegate, officer or committee member of the Congress unless such person shall be in good standing with their local U.J.A. or equivalent campaign." Copies of the By Laws and additional information are available upon request by writing or telephoning the undersigned.

All nominations, which **must be in writing,** are to be forwarded to Ephraim Fiksel, Chairman, Regional Delegates Election Committee, Canadian Jewish Congress, 4600 Bathurst Street, Willowdale, Ontario M2R 3V2, and are to be received **no later than March 17, 1986.** Election of delegates will be held, if necessary, prior to April 11, 1986.

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Marmur uncomfortable at remaining silent

Belief in free speech stops rabbi from protesting

By RON CSILLAG

TORONTO —

Rabbi Dow Marmur, senior rabbi at Holy Blossom Temple, says he did not demonstrate against the recent visit to the University of Toronto of Glenn Babb, South Africa's ambassador to Canada, because "as a liberal, I am for free speech."

"The thought of denying someone the right to express his or her opinion, especially in a university, is abhorrent to me," Marmur said recently in his Shabbat evening sermon.

Babb came to the University of Toronto at the invitation of law students and the Hart House debates committee to debate law professor William Graham. The event came after months of controversy, bomb threats, withdrawn invitations and legal injunctions to try and prevent Babb from defending his country's racist policies.

Babb's presence at U of T sparked protests the likes of which the university has not seen since the 60s. Throngs of demonstrators chanted and pounded at the doors, drowning out some of Babb's remarks. Police on horses held back waves of shouting students.

Last month, Babb was to have debated former Canadian Jewish Congress president Irwin Cotler at the university, but the invitation was rescinded after waves of protests.

In his remarks Marmur admitted, however, that he felt uncomfortable at remaining silent on the issue.

"The main reason why I feel uncomfortable...is because I am not only a liberal but also a Jew. Would I be equally liberal had the speaker not been the South African ambassador defending apartheid, but the PLO representative defending terrorism against Israel or the Soviet ambassador defending his government's policy against Jews?" Marmur asked.

"My discomfort is based on the universal recognition that apartheid is a crime against humanity and to provide a platform for an official representative of the system that perpetrates this crime implies a recognition that has consequences even more dangerous than the curtailment of free speech."

Another argument for not having allowed Babb a platform, Marmur said, is solidarity with the downtrodden, "a Jewish sentiment if there ever was one.

"The representatives of the oppressed Blacks in South Africa constantly plead with us to boycott the South African regime." At the same time, "the government craves for recognition and acceptance and it needs every ounce of prestige it can get," even on a university platform.

An effective, non-violent way to fight apartheid, Marmur suggested, is not to provide such speaking opportunities to representatives of the South African government in the first place.

Marmur added he fears that Babb will now be a "grand attraction" in many circles and he feels it's important to ensure that no other organization invite Babb to speak.

"In the balance of principles, to fight apartheid takes priority over giving everybody a right to speak, especially to spokespersons of evil," Marmur maintained. "And I would like to think every responsible Jewish organization would act likewise."

And Jews should fight apartheid "as if Black anti-semitism did not exist," and fight Black anti-semitism "as if apartheid did not exist,"— the two should not be confused.

"The present fight is against apartheid," Marmur said, and in their fight against anti-semitism, Jews should not forsake those in real bondage— South African Blacks.

Israeli rightwing parties seen as threat to ideas

By SHELDON KIRSHNER

TORONTO —

Liberal, humanitarian and progressive ideas in Israel are under siege today, says a University of Toronto professor just back from a 1-year sabbatical at the Hebrew University.

Speaking at a recent Canadian Friends of Peace Now meeting, Michael Marrus claimed that extreme rightwing Knesset parties, notably Kach, which calls for the expulsion of Israeli Arabs, are contributing to the crisis facing Israeli democracy.

Marrus, an award-winning historian, warned that Kach, led by Rabbi Meir Kahane, commands the allegience of a "very substantial minority" despite having only one parliamentary seat.

Reading from Israeli newspaper editorials to bolster his point, Marrus said that Kach, combined with Israel's presence in the occupied territories, are "together undermining the foundations of Israel's democratic system.

Marrus, a member of the board of Canadian Peace Now, said his year in Israel had reinforced his perception that Israel's "coercive jurisdiction" over the West Bank and the Gaza Strip was "dangerously untenable."

And he declared that Arab-Jewish relations in Israel and in the occupied areas were worsening.

Turning to yet another dimension of Israel's conflict with its Arab neighbors, Marrus said that Syria had emerged as the "clear winner" in Lebanon in the wake of Israel's 1982 invasion. He said the Syrians, in political and military terms, were stronger now than they had been on the eve of the 1982 war.

Although he scored Israelis for the "mindless optimism" and "strained apologetics" that, he claimed, often pass for political discussion in the Jewish state, he congratulated them for at least openly debating the issues of the day. He noted there is an absence of such debates here.

Marrus' colleague, Tel Aviv University historian Aron Shai, said Israel has become a "most polarized society" since the 1967 Six Day War.

Shai said the occupation of the West Bank and the Gaza Strip has corrupted Israel's society. And he said that "messianic and fascistic trends" in the Jewish state are growing.

Currently a visiting professor at the University of Toronto, Shai said that "uncritical and monolithic" support of Israel in the Diaspora can be harmful in the long run.

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Organizations and People

"The dirty war waged by proxy"

MPP believes terrorism result of nuclear age

By CAROLYN BLACKMAN

TORONTO —

International terrorism is a form of warfare that results from the nuclear age because with the threat of nuclear war major powers do not dare attack each other, says Ontario Progressive Conservative MPP David McFadden.

"The existence of nuclear weapons has reinforced the geopolitical status quo. No longer do conventional armies march across continents," McFadden told members of the Beth Sholom Brotherhood at a recent breakfast meeting.

He added that conventional wars still occur but they are limited conflicts involving few direct participants and do not fundamentally alter the international balance of power.

"International terrorism is the dirty war waged by proxy, sponsored by the Communist bloc and radical Arab states," McFadden said.

He added that "Communist regimes support international terrorism in order to destabilize Western democracies. It is part of their overall strategy of world conquest. Radical Arab states support terrorism because they are still fighting the Six-Day War. If they cannot defeat Israel with conventional armies they will bring death and suffering to their enemy," the MPP said.

He said that Arab states' primary goal in the "orchestrated campaign of terror" is to obtain world media attention for Palestinians. "They want the Palestinian question to be on the front page in Western democracies. Without media coverage their terror campaign would have little or no purpose," said McFadden.

McFadden cited several terrorist attacks over the past 20 years including the December attack on El Al ticket counters at Rome and Vienna airports where 15 people were killed and 100 injured and the October hijacking of the Italian cruise ship Achille Lauro where one American man was killed.

On a positive note he said that in 1985, 80 planned terrorist operations were aborted because of improved intelligence and security measures. "Can you imagine if 80 more events happened than did last year," he said.

McFadden noted that because of Israel's excellent security precautions an El Al commercial airliner has not been hijacked since 1968. "El Al cockpits are physically impregnable and air marshalls armed with submachine guns ride on most flights. As well airport security in Israel is airtight," he added.

He said that hijacking usually begins at international airports where security is lax and said that governments, airlines and travelers should boycott airports with poor security.

McFadden said that one cannot underestimate the importance of public opinion in connection with world terrorism. "While Arab terrorists desperately seek media attention, often the publicity they receive is unfavorable and damaging to their long-term goals," said McFadden.

He said that Arab terrorism directed against Israel is ultimately a public relations battle between the Palestinians and Israel.

"It is a war that Arab terrorists will ultimately lose as Western democracies discover that no cause justifies this level of indiscriminate violence."

POSTER CONTEST

MPP David McFadden (PC-Eglinton) helped students at the Associated Hebrew School on Bathurst St. launch a poster contest last week. Students in grades 1 through 6 from all Hebrew day schools in Toronto are invited to submit designs in the Passover Freedom Poster Contest. The theme is freedom for Soviet Jews. There will be prizes for the best entries in each grade. The winning posters will be displayed at the Canadian Jewish Congress plenary in May and then at the Lipa Green Building. For more information and entry forms, call Congress' Soviet Jewry Committee at 635-2883. [Graphic Artists photo]

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People Come First at IGA

Organizations and People

JSF fights bid at York U

Jews for Jesus withdraws application to council

By
RON CSILLAG

TORONTO —

Jews for Jesus, a group that recognizes Jesus Christ as Messiah of Israel, has, for the time being, withdrawn its application to become a member of York University's interfaith council.

Three weeks ago, Jews for Jesus applied to become an official member of the council, an umbrella group of 15 on-campus religious organizations, in the face of strong and vocal opposition from the council's largest element, the 5,000-member Jewish Students Federation [CJN, Jan. 30].

The JSF had argued that Jews for Jesus is an "affront" to Judaism and would constitute a "divisive" and "insulting" inclusion on the council.

But at a stormy, 3-hour meeting last week, Jews for Jesus suddenly withdrew its application, after JSF members presented documents and what they said is evidence that Jews for Jesus is out to proselytize Jews, and that it engages in "anti-Jewish diatribes."

The meeting was scheduled to vote on a hypothetical motion: That if Jews for Jesus had a requisite 10 members on campus, should it be included on the council?

At first, it looked as if Jews for Jesus did have the required 10 signatures to apply to the council, but a small Christian group, the Intervarsity Christian Fellowship, announced it would withdraw several of its members' signatures from Jews for Jesus' application because the members said they did not know what they were signing.

The ICF said it wasn't aware that the document some of its members signed would have apparently made them members of Jews for Jesus. Instead, they said they thought the document simply endorsed Jews for Jesus' application.

In any case, Jews for Jesus was left with only seven signatures, three shy of the amount needed to come on campus officially.

The debate went ahead anyway, with the head of Jews for Jesus' Canadian operation, Steve Cohen, arguing that his group has the right to come on campus.

He said the Canadian Charter of Rights and Freedoms guarantees freedom of religion and freedom of religious expression and that Jews for Jesus would not engage in misleading or deceitful tactics if it came on campus.

Cohen said Jews for Jesus regards Christians as people who simply recognize Jesus as Messiah of Israel. Therefore, he said, "there are Jewish Christians and Gentile Christians. We do not deny the fact that we are Christians, but being Christian, we do not deny the fact that we are Jews."

He said Jews for Jesus is affiliated with a number of recognized religious organizations in Canada and if allowed on campus, it would hold Bible meetings, display its literature and "help Christians realize their Jewish roots."

Cohen asserted that allegations of coercion are "simply not true."

But JSF spokesman Gary Wise produced several examples of Jews for Jesus literature which he said is evidence that the group's "clearly stated" objective is the "provocation" of the Jewish community.

Quoting from one of Jews for Jesus' manifestos, The Wisdom of Chairman Moish (named for Jews for Jesus founder Moshe Rosen), Wise claimed Jews for Jesus uses anti-semitic imagery and often characterizes Jews as "parochial and "complacent."

He said the conferral of official status on Jews for Jesus would promote disharmony and that it must be refused.

The JSF also produced letters of support it had received from The Christian-Jewish Dialogue of Toronto and from the Canadian Council of Christians and Jews, whose president, Victor Goldbloom, writes that "Jews for Jesus is clearly a proselytizing organization."

But when a motion was put on the floor to postpone the vote again to give everyone more time to consider the matter, Jews for Jesus withdrew its application. The meeting disintegrated, leaving JSF members confused and furious.

"We accomplished nothing and it took three hours to do it," said one JSF member.

Members of JSF said the tactic will give more time for Jews for Jesus to regroup, sign on more members and reapply to the council. JSF members said they had much more evidence to produce and had even flown in an Anglican priest from Tennessee to speak on Jews for Jesus. The priest, Rev. Philip Culbertson, spoke only briefly.

Cohen told The CJN Jews for Jesus will take some time and go at it again when they have more members.

According to JSF executive director Rayzel Robinson, the entire matter will likely be taken up all over again at a later, undetermined date.

"This whole thing just proved the contentiousness of the issue," said Bernie Farber, an observer for Canadian Jewish Congress.

Hebrew U programs get airing

By
PAUL LUNGEN

Israel Ro'i, vice-provost of the Rothberg School of Overseas Students, (left), and Prof. Amnon Shiloah, provost.

TORONTO —

About 100 people gathered at the Beth Tikvah Synagogue recently to get first-hand information about the programs for Canadian students offered by the Hebrew University.

Amnon Shiloah, provost of the university's Rothberg School for Overseas Students and Israel Ro'i, vice-provost, were on hand to field questions and describe the most popular of the Hebrew U's programs.

The largest percentage of the 158 Canadians attending the Hebrew University this year chose the 1-year program, Ro'i told The CJN. About 75 of the 600 students attending the program are Canadians, he said, and most are engaged in undergraduate studies in a variety of fields.

That program is offered in English, he noted, and prior knowledge of Hebrew is not a prerequisite, though students are required to attend an intensive 2-month Hebrew ulpan in the summer preceding the academic year.

A variety of courses from the humanities and social sciences, with an emphasis on Mideast, Jewish and Israeli studies is offered, he added. Also available are programs for visiting graduate students and for those in doctoral programs.

Also popular with Canadians and other overseas students is the freshman year program for students fresh out of high school. The course is designed as a preparatory year of studies to facilitate integration into the Israeli university scene and during first year, students are expected to enroll in an intensive Hebrew language course.

As with the 1-year program, students are expected to obtain a letter of permission from their home universities to ensure course credits are transferable.

Some students also choose the regular undergraduate degree program, Ro'i states, adding those who do must master at least an intermediate level competency in Hebrew.

Summer courses during July and August are also available, with intensive instruction in Judaica, Hebrew language, biblical Hebrew and Arabic available, as are programs in Judaic and Israeli studies.

For the first time, thanks to Shiloah's initiative, the university will offer a general survey course on Jewish music, from historical aspects of the music to modern Israeli pop styles. Shiloah, in addition to acting as provost, is professor of musicology at the university.

Another first in the summer program is a course called Jerusalem in Art. Shiloah notes, as is a course in dance.

Following a 3-day visit to Toronto, Shiloah and Ro'i continued on their whirlwind tour that took them to Montreal, New York, Miami, Minnesota and then on to France, where they hoped to complete an agreement for the transfer of accreditation between French universities and Hebrew U.

For more information on courses of study at the Hebrew University, contact the Canadian Friends of Hebrew University, 1 Yorkdale Rd., Suite 208, Toronto, M6A 3A1, or call (416) 789-2633.

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Organizations and People

...but Canada commended

Racism still rears ugly head

By
RON CSILLAG

TORONTO —

Canada should be commended for its policy of multiculturalism, but there is still a long way to go before results of it— racism and discriminatory hiring— are eliminated, a forum on multiculturalism agreed last week.

The forum was held as an outgrowth of The Toronto Star's 8-part series, A Minority Report, which examined attitudes and life within seven minorities in Metro: Blacks, Chinese, Portuguese, Italians, East Indians/Pakistanis, White Anglo-Saxon Protestants (WASPs) and Jews.

More than 300 people attended the 2-hour forum, held at Harbourfront, and dozens directed sometimes angry questions and statements at the panelists.

For one, the organizer of the forum— the Star— was praised for the series by reporter Olivia Ward yet lambasted for not including on its panel a member of a visible ethnic minority.

Most participants voiced the same concerns: That despite Canada's efforts in multiculturalism and in its generally positive immigration policies, prejudice, discrimination in the workplace and in the classroom and negative portrayals of minorities in the media are still very prevalent in Canadian society.

Alan Shefman, national director of B'nai B'rith— Canada's League for Human Rights, concluded the discussion by saying, "We've come a long way in multiculturalism. We have a long way to go."

While there are many who complain, most countries don't even have a definition of multiculturalism. Canada has not only achieved it in practice but it keeps redefining it, Shefman said.

Panelist Mel Lastman, the mayor of North York, acknowledged that racism exists in Canada in the form of "racist jokes, ethnic slurs and stereotypes, discriminatory hiring practices, programs that don't reflect multiculturalism, high unemployment among racial minorities, or streaming them into blue-collar, low paying jobs."

Lastman suggested that individual municipalities take the lead in promoting harmonious race relations through programs and dialogue. For example, he said, North York in 1979 formed the Mayor's Committee on Race and Ethnic Relations, the first body of its kind in North America.

And North York pioneered a multilingual medical questionnaire— translated into 25 languages— that is in use in all its hospitals to ease communication between a doctor and a patient whose English is weak or non-existent, Lastman added.

Panelist Martin Goldfarb, the pollster who conducted the surveys the Star used in its reports, said a "staggering" 92% of all the minorities polled said they were very or somewhat satisfied with life in Canada on the whole.

Goldfarb said that what emerged from the 1,400 interviews he conducted (200 in each of the seven ethnic groups) were high degrees of satisfaction with, in order of preference, jobs, freedom, clean environment, a high living standard, a good educational system and political freedom/democracy.

Many of the minorities' dislikes of Canada concerned the weather, Goldfarb noted.

But the things ethnic communities like are those over which they have control, unlike the weather, he said.

Among ethnic minorities, Goldfarb said, "the work ethic, and the sense of family and charity are alive and well."

Compared to Great Britain and the United States, multiculturalism in Canada is "a success." However, Goldfarb pointed out, the ethnic makeup of the Toronto police force is still "a problem."

Many voiced that same concern. Black audience members reminded panelist Jean Boyd, the superintendent of personnel services at the Metro Toronto Police Force, that of the 5,300 officers on the force, only 175 are members of visible minorities.

Minister of State for Immigration Walter McLean said Canada continues to need more immigrants because of the falling Canadian birthrate.

At the current birthrate— said to be only 1.66 children per couple— Canada will experience a population decline by the year 2000. Increased immigration, McLean said, is one way to combat that. This year, he stated, Canada plans to admit between 105,000 and 115,000 immigrants, compared with 85,000 in 1985.

One of the most vocal protests during the afternoon came from Jim Peters, a spokesman for the Canadian Arab Federation. Peters charged the media with continually portraying Arabs as villains: "Bashing Arabs is quite in fashion. We want to cease being victims of this anti-Arab racism. As victims of racism, we are invisible."

Panel moderator Ian Urquhart, editorial page editor of the Star, said it's very difficult to run stories about the Middle East in the media without angering either the Arab or Jewish community.

Funds needed for research

TORONTO —

Until Feb. 28, thousands of volunteers across Ontario will march from home to home and business to business to raise $7,250,000 for the Heart and Stroke Foundation of Ontario.

The annual campaign (which has already had such special events as a teen fashion show, and promotional and financial support from Fleischmann's margarine and Hallmark Cards), is run this year on the theme: "Follow your heart — Give with your head. Give to the research that saves more lives."

Money raised from the campaign will be used "to fight our major health enemies — heart disease and stroke," says literature from the organization. The results achieved thus far justify further investment, that literature states.

From donations collected, the foundation reports, 75% goes directly to research, and 12% to public and professional education programs.

"The results of the dedication and success of some 70,000 volunteers have been new and significant knowledge, and excellent health care for heart and stroke patients in Ontario," the foundation says.

For more information on the campaign and becoming a volunteer contact your local office of the foundation or phone the provincial office at (416) 962-3600.

March is Kidney Month

TORONTO —

March is the key fund raising drive period for the Kidney Foundation of Canada, and the foundation is asking everyone who can to volunteer three hours of their time as a canvasser.

The money raised during Kidney Month will be used for research, patient services, public education and a special children's dialysis camp in Haliburton, Ont., the organization states.

The foundation is asking for support in the Toronto and district area.

For more information on how to help in Toronto, Scarborough, and Mississauga call 967-3891.

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Swiss fund biomechanics lab at Sunnybrook

By
SERGE TITTLEY

TORONTO — A unique research facility that promises advances in orthopedics and education opened recently at Sunnybrook Medical Centre, thanks to a vote of confidence by two prominent Swiss medical organizations.

The official opening of the biomechanics laboratory featured speeches and a tour by Ontario Lieutenant Governor Lincoln Alexander, Ontario Health Minister Murray Elston, and dozens of surgeons, physicians and researchers.

The laboratory, housed in the basement of the Aids-for-Living Centre, will apply mechanical principles to the human body, allowing doctors greater insights into orthopedics in trauma patients, as well as a greater understanding of degenerative diseases associated with aging.

The Swiss Association for the Study of Internal Fixation and the Mueller Foundation have made possible the laboratory's installation at Sunnybrook. Centre administrators said this was acknowledgement of the centre's international reputation for work in traumatic medicine and geriatric research.

"It's extremely rare for a European group to fund a non-European program like this," said Dr. Martin Barkin, Sunnybrook's president and chief executive officer.

Barkin credited Dr. Joseph Schatzker, chief of orthopedic surgery at the centre, for making it possible to develop the laboratory in Toronto.

Earlier, Schatzker acknowledged that the laboratory's opening "is a milestone in the history of Sunnybrook Medical Centre."

The research here will focus on projects associated with musculoskeletal aging and trauma. During the tour spectators had the chance to view exhibits representing a range of levels of research analysis, from strain in bone and ligamentous microfailure, to net forces acting on the body during gait.

In addition to internal fixation — how bones can be made to knit better once they are repaired — the laboratory will investigate better implant materials, study artificial tissue and ligament reconstruction, and develop a gait laboratory to evaluate the effectiveness of prostheses in joint reconstruction.

Funding for the laboratory's development to the tune of $500,000 was provided jointly by the two Swiss organizations. Sunnybrook, through its federal government funds for the renovation of the Aids-for-Living Centre, developed the laboratory space. Operating costs will be funded by the centre's orthopedics division and the University of Toronto, of which Sunnybrook is a teaching hospital member.

The laboratory's opening coincided with continuing medical education sessions that drew more than 300 national and international surgeons and traumatologists to Sunnybrook for nearly a week of courses on dealing with serious injuries.

The doctors learned the newest techniques in the use of screws and compression plates to treat serious injuries to the muscoloskeletal system. Monitors screened videos demonstrating the most-up-to-date methods of repairing broken bones while dozens of models were available for hands-on-demonstration where surgeons could practice what they had just learned before facing the real thing.

Many of these surgeons also took advantage of the laboratory's open house to examine the new systems that will shortly allow Sunnybrook to assume a leadership role in orthopedics.

Gait dynamics will allow researchers to record complex changing forces beneath the foot during motion.

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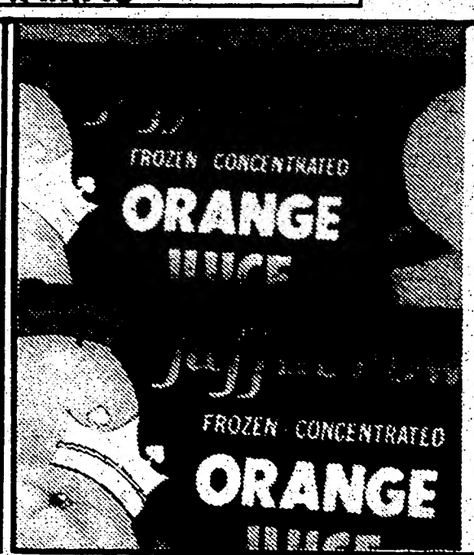

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Chef-extraordinaire of Toronto Jewish Congress

Frida's keeping the machers' mouths watering

By
BOB GOTTLIEB

TORONTO —

Frida's Kosher Kitchen.

Jim White, before his defection to Loblaw's, never ate there — but what does he know?

Zena Cherry's never heard of it . . . which in her case isn't surprising.

And for all those homey neighborhood restaurant reviews the Toronto Star throws at us, its gastronomic sleuths **still** haven't unearthed this town's best-kept secret.

All of which is okay by Frida Sloboder, the Frida of Frida's Kosher Kitchen, to which the best review yet remains a customer's contented sigh — or maybe an appreciative yiddishism from the likes of J. B. Salsberg, when he says: "Fridaleh, in himmel zol do essen zein azoy gut vi du."

That's Frida's Kosher Kitchen . . . and you won't find it by walking your fingers through the Yellow Pages — because the lady and her spatula exist to accommodate the abundance of organizational and agency meetings which take place Sunday through Friday noon weekly at 4600 Bathurst St., site of the Lipa Green Building for Jewish Community Services.

It's a tribute to the planners of the Green complex that they realized our Jewish communal business and decision-making might be so much more amenable on a full stomach.

So it was that kitchen space was provided adjacent to the area of the building's 4th floor convention centre. It's from this white tile culinary nerve centre that Frida Sloboda plies her haimishe trade.

Work starts early

Frida's kitchen today, with its gleaming refrigerators and freezers (milchig and fleischig, of course), its ovesize coffee urns, assembly line dishwashing system and multiplicity of sinks, is a far cry from the 2-by-4 space the lady contended with when she first came to Toronto Jewish Congress 10 years ago, at its old Beverly St. address.

She made do in those days, and certainly she's master of all she surveys today as she plans menus, orders staples, supervises cooking and baking help, and otherwise oversees her domain with the authority and dispatch of a field marshal.

It takes the organizational and administrative skills of a field marshal, too, to assure that all which must be done is done — for a typical day in Frida's kitchen is fraught with deadlines, as work starts early in the morning and carries right on through to the evening hours.

Take Thursday, Jan. 30, as an example. During the course of this day — and night — Mrs. Sloboder and her helpers provisioned the following meetings of various size, scope and appetites: two morning work breakfasts (for the UJA Young Leadership, and the Board of Jewish Education), two late morning committee meetings (for the Jewish Women's Federation, and the Jewish Family & Child service), two committee lunches, a late afternoon meeting of the budget and finance subcommittee chairmen of Toronto Jewish Congress, a dinner meeting of TJC officers, an evening meeting of the Congress chaplaincy committee, and the installation of the 1987 board of the UJA Women's Division.

By the time the final dish was rinsed clean, well over 200 people had dined or noshed a la Frida — indicating not only a day's typical output from the Kosher Kitchen, but the high level of Jewish communal activity taking place within the confines of the Lipa Green Building.

Through it all, Frida Sloboder takes each day as it comes. The former schoolteacher emigre from Soviet Russia remains unflappable in her role as chef-extraordinaire of Toronto Jewish Congress — adding a pinch of salt here . . . a dash of pepper or paprika there . . . and letting the Kosher Kitchen philosophy speak for itself: "When you have your customers by their digestive systems, their hearts and minds will follow."

Frida Sloboder, creator of the culinary philosophy: "When you have the customers by their digestive systems, their hearts and minds will follow."

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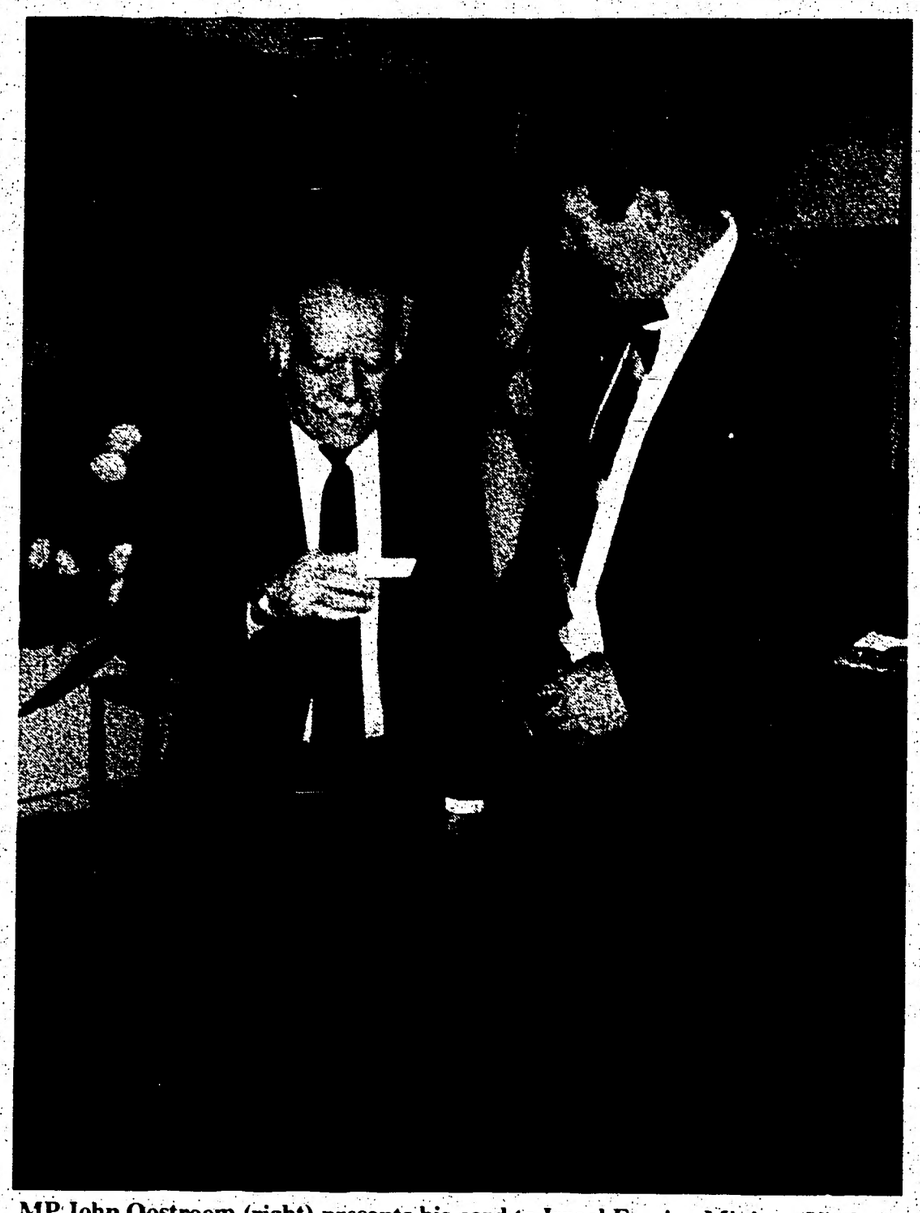

MP John Oostroom (right) presents his card to Israel Foreign Minister Yitzhak Shamir during a recent CIC tour of Israel.

Oostrom impressed

8-day tour of Israel receives MPs' praise

TORONTO —

A recent familiarization tour of Israel for Canadian parliamentarians left participants "impressed with progress made and with portents of the future," according to MP John Oostrom.

Oostrom, of Toronto, and MPs Patrick Crofton, of Victoria, and David Daubney, of Ottawa, took part in the 8-day tour, which was organized by the Canada-Israel Committee.

"Breaking the inflation was a tremendous achievement," Oostrom told The Canadian Jewish News. "The people of Israel have made great sacrifices."

A visit to the Mother and Child Health Centre and the Sheikh Jarrah Medical Centre in East Jerusalem, largely frequented by Arabs, "portends a society where all can live peacefully together."

A tour of Israel Airport Industries, in the process of completing the prototype of the Lavie fighter plane, underscores Israel's determination to stay in the forefront of modern technology. "There could also be a great potential for joint Canadian-Israeli efforts here," said Oostrom.

Israel's willingness to relinquish control of certain areas in Judea and Samaria, provided that appropriate security arrangements are put into force, is "very impressive, considering how small the country is," he added.

Oostrom visited Israel two years ago on a mission organized by B'nai B'rith Canada.

Reopens after a year's closing

A JNF office for Hamilton

By MOURA WOLPERT

HAMILTON —

The Jewish National Fund office here, closed following the death last March of long-time executive secretary Raella Feldman, has reopened, says Hamilton JNF president Sheldon Frank.

The new executive secretary is Shirle Weddum, who assisted Feldman during her illness last year.

For the past 10 months Hamiltonians have had a direct line to the Toronto JNF office but "the personal touch was lost by having Hamilton controlled out of Toronto," said executive director Yehuda Danzig.

It meant that people who are well-known here had to give Toronto secretaries all sorts of personal information whenever they called, which is unnecessary, Danzig said, when there's a local office run by a person familiar with the community.

"Our whole JNF council in Hamilton was really pushing for a local office . . . all were very strongly for it. It wasn't because our income was going down or that we couldn't handle it from Toronto but just to give it a more human touch."

Like her predecessor, Weddum will run her office from her home. Well-known in the community, she was a former part-time secretary at Temple Anshe Sholom, and was very active in B'nai Brith Women and as a volunteer at St. Joseph's Hospital.

Already at work processing the 500 cards — "with another batch to come" — that came in as a result of last month's Tu B'Shevat telethon, she expects to get busy soon with billings, blue box collection and reservations for the forthcoming Negev Dinner in May.

"And once people find out the office is open again, I expect I'll get a lot more calls," she said, adding that it "annoyed" people not to have the personal service they had previously enjoyed. "Raella knew everybody and liked the personal contact."

Weddum is the mother of three sons and a grandmother of five. Her husband Stan recently retired after 40 years with Dofasco, where she also once worked as a secretary.

The new Hamilton JNF telephone number is 389-1437 and the address is 259 West 5th St., L9C 3N9.

Koats for Kids drive collects over 25,000 items

TORONTO —

More than 25,000 coats plus innumerable mitts, scarves, winter hats and blankets were collected at Sketchley Cleaners for the United Way and other service agencies in the Koats for Kids drive during November and December (CJN Nov. 21).

Launched Nov. 13, the program invited the public to bring unneeded children's winter coats to any of Sketchley's 125 cleaning outlets or to other depots across Greater Toronto.

The Jewish Community Centre and Jewish Family & Child Service were among 80 United Way agencies which participated in the program.

Mary-Anne Bergeron, Sketchley's marketing director, termed the campaign "an outstanding success," noting "we exceeded our target for good used kids' clothes."

Bergeron said the company plans to repeat the drive next November.

Health care directory offers a list of options

TORONTO —

A directory of alternative health care options has been published, with information on a wide variety of natural therapies and other offerings.

The Alternative Health Services Directory, published by Saul Podemski, is a 144-page list of practitioners of naturopathy, acupuncture, counseling, reflexology, etc.

"The fields are growing and growing and we really don't foresee a turnaround in the growth pattern," says Podemski.

"People will continue to turn to natural ways, to better food habits, to improved lifestyle courses, and especially to a more holistic way of life. The trends are there and we can see them," adds Podemski.

For more information about obtaining a copy of the directory, contact Podemski at (416) 633-2088.

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Funds to expand services

Ont. unveils plans to help seniors, handicapped

By
JEFF ROSEN

TORONTO —

The provincial government wants the elderly and physically disabled to stay in their homes as long as possible and is encouraging this as part of a new $71 million program.

John Sweeney, community and social services minister, announced the two-pronged plan which calls for $11 million to be spent this year to maintain and expand services for the elderly and $60 million to be spent over the next few years to introduce the Integrated Homemaker Program for frail seniors and handicapped adults.

"The combination of these services for our elderly with homemaker services for frail seniors and physically handicapped adults opens up a new era of assistance for individuals in need, allowing them to retain their independence, close to their family and friends," said Sweeney, who announced the details of the plan recently with his colleagues Murray Elston, minister of health, and Ron Van Horne, minister without portfolio — senior citizens' affairs.

The $11 million to be spent this year will be introduced in two stages with immediate spending to include:

- $2 million to maintain and expand home support services, including programs such as meals-on-wheels, friendly visiting, necessary escorted transportation, telephone reassurance checks and home help.
- $750,000 to establish an additional 50 senior citizen centres across the province.
- $100,000 to increase the stipend to senior volunteers in service from $60 to $100 a month for out of pocket expenses.
- $40,000 to recruit additional senior volunteers in service.
- $60,000 to help the Senior Talent Bank Association establish additional Senior Talent Banks across the province.
- $735,000 to provide for the establishment of community support service programs for those elderly residing in remote and isolated communities in the province.

The second stage to begin this spring will include:

- **$3.1 million to further expand the variety of community support services such as meals-on-wheels and day care programs.**
- **$1 million for day care centres for seniors suffering from Alzheimer's Disease. These centres will provide counseling, training and education for victims and their families and in-home relief for families taking care of those suffering from the disease.**

Jerry Berman, supervisor of home services with Coordinated Services to the Jewish Elderly, said while the extra funding for the meals-on-wheels program may not immediately help their own service, he will be happy if it benefits the elderly in general.

Berman said at present meals-on-wheels programs are fragmented — with varying levels of service across the city.

He claimed that Coordinated Services' own program is the largest in the city and does not face any acute problem with funding.

"I'd like to see all citizens have what we have," said Berman, explaining how Coordinated Services provides clients with one meal a day-five days a week, provides for all types of diets and has no waiting list.

"Any additional help for the elderly can only be welcomed," he added.

Announcing the government's Integrated Homemaker Program, Sweeney said $3 million will be spent this year to provide help for frail seniors and physically handicapped adults in six communities across the province. The government plans to spend $60 million over the next few years as the program is phased in across Ontario.

The six areas to get the new program in April are the counties of Leeds, Grenville and Lanark, Thunder Bay, the district of Cochrane, Huron County, the district of Parry Sound and Waterloo Region.

Developed jointly by the ministries of health and community and social services, the program will be delivered through the ministry of health's home care programs. It will be aimed at helping those whose activities are limited and who require help in order to remain in their own homes. It will include services such as meal preparation, laundry, cooking, shopping and light housekeeping.

While seniors receiving services from the home care program have previously had to pass a means or medical test, the minister said the new program would eliminate such tests and that eligibility would be based on need.

"The local care unit, will decide whether that person needs professional health services, or whether he or she needs some help from a homemaker to remain confidently at home," said Sweeney.

Harry Beatty, secretary of the Ontario Coalition for Nursing Home Reform, said his organization fully supports any move by the government which allows seniors to remain in their homes as opposed to institutionalization.

"There's always been an imbalance in this area and it is a start to correcting it," said Beatty, immediate past president of the association.

Na'amat creates award for outstanding students

TORONTO —

To encourage students to excel in their Jewish studies, Na'amat Pioneer Women has established an annual award for outstanding students in Jewish schools across Canada.

Mollie Rothman, Na'amat's national education chairman, said the award was triggered by the Year of the Youth last year to encourage students to think of Jewish history.

Each local city council will offer a prize to a graduating student who has demonstrated outstanding proficiency in Judaic, Hebrew or Israel studies." Rothman said the presentation will be made at participating schools' graduation exercises by the local council president.

Cities participating in the program include Toronto, Ottawa, Hamilton, Windsor, Montreal, Vancouver, Calgary, Edmonton, Winnipeg and Prince Albert, Sask.

Rothman said she recommended the awards program to Na'amat's national board because of the group's support of youth in Israel. She added that the organization supports over 60% of social services in Israel.

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Influenced by European trends

Fashion, flair make Israeli line sizzle

By
LORI SMITH

European styling and trendsetting colors are the trademarks of any collection from Dorina of Israel, an old, established line of knitwear and this spring's selection is no exception.

Abby Beker, owner of Beker Fashion Enterprises, the company that imports Dorina of Israel into Canada, says that this season the line is showing knitwear dresses, tops and pants plus knitwear cotton combinations in an array of colors including yellow, lime green, orange, misty gray and of course, black and white.

He explains that these colors reflect those in the latest Italian collections and in fact all the yarn used comes from Italy. The design is also influenced by European trends.

Included in this spring's collection is a 2-piece outfit in bright yellow. The tunic-like top falls just below the knee and features ribbing with geometric cotton insets. The pants are lean ribbed stirrups. The hips are sashed in black and the head wrapped in a bright yellow turban.

Another outfit features a white dropped shoulder, dropped armhole, sleeveless, oversized tunic top with black caricatured people on the front and black and white striping at the collar and cuffs. The straight skirt is black.

Similarly, another black and white aztec print set comes with a midriff length top, a flared skirt and a cropped jacket. The trick is that the pieces have the same design but one is black on white while the other is white on black — positive and negative.

All the garments are fashion forward. They feature oversized tops, skirts that average 45 inches, dropped shoulders and the loose but lean look that is popular in every collection this year.

Beker says he saw the collection on a trip to Israel in the early 1980s and has been importing it for the last three years.

His company also manufactures three lines itself: the Randy Collection (after-five dresses), Simi (contemporary daywear) and Allunage (high fashion sportswear).

The Dorina line is available in major department stores and better specialty shops across Canada.

A 2-piece tunic stirrup pant of 100% cotton knit with video character print. By Dorina of Israel. (Ronny Shinder photo)

By Alunage, a 100% cotton 2-piece Swiss fruit basket print. (Ronny Shinder photo)

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Lifestyle

"We wanted it in a Jewish framework"

BBC forms coed singles lodge to fill vacuum

By
RON CSILLAG

TORONTO — Single.

Twenty years ago, it meant a woman was an old maid and a man a swinging bachelor. But the social stigma of being single after a certain age was very real. So was the loneliness.

Today, things are different. Huge chunks of the population are choosing not to marry. Many are marrying at a later age. In Toronto, many arrive new to the city and to its social scene. But the loneliness hasn't changed.

As far as the Jewish community is concerned, the state of being single has spawned programs galore in synagogues and community centres. But as the number of Jewish singles grows, the number of programs for them diminishes.

B'nai B'rith Canada has seized on this vacuum and has created the first coed singles lodge in its history and the first to recognize women as bona fide members of B'nai B'rith and not of B'nai B'rith Women.

Called Atideynu (in Hebrew, Our Future), the lodge, for singles in their 20s and 30s, was set up last summer under the guidance of BB program and membership coordinator Debbie Cowan.

"We saw the need for getting Jewish singles together in a setting that wasn't a meatmarket," Cowan told The CJN. "We wanted it in a Jewish framework, with a little *tachlis*."

And there's no shortage of Jewish singles, as Cowan discovered.

According to 1981 census figures, there are over 6,500 Jewish singles in Toronto between the ages of 20 and 29, and over 8,700 between 30 and 44.

Demographically, it's still impossible for every Jewish woman to marry a Jewish man, as female Jewish singles outnumber the males by about 55-45.

"I thought, my God, where are they all? Where are they meeting each other besides in bars and at dances?" Cowan asked. "And what is the organized Jewish community doing for them?"

Aside from programs like Floating Singles Congregation, where singles meet for Oneg Shabbats; Jewish Dateline, an introduction service under the auspices of Toronto Jewish Congress and Metro Toronto Singles, an umbrella group for singles, there are no permanent setups where singles can meet regularly, Cowan added.

The Atideynu lodge has a paid membership of about 60 singles and over 90 regularly coming to meetings, says its vice-president Gerry Babbins, a 24-year-old printer.

"Singles still have a *nebbish* image," Babbins says. "We don't want the nebs who sit back and say, 'What are you going to do for me?' We want people with good, fresh ideas."

What the chapter does is meet once a month at BB headquarters, 15 Hove St., and plans programs that can range from outings to baseball games, to skiing, dances and hayrides and to employing singles as a hitherto untapped source of volunteers in hospitals or wherever they're needed. A fair dose of leadership training is also provided.

More members are needed, Babbins explains, because 75 are required before a lodge can be a full, voting member of B'nai B'rith. Atideynu is considered a lodge-in-formation.

"The single's state was never recognized as anything but transitory. The Jewish tradition has it that when you grow up, you get married. The organized community never accepted them as a group that's here to stay.

"Our long term goals are for people not to have to go out and spend $15 on booze or to go to singles' dances, which everyone complains about anyway," Babbins says.

"We're here to stay and we have to make sure we're looked after."

Atideynu program committee co-chairmen Jan Geller (left) and Avrom Flomen.

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"CLEAN IT RIGHT, CLEAN IT THE "CAREFUL" WAY

Wedding plans remain the same

Split home causes concern

By
EVELYN HOFFMAN &
MYRA FELDMAN

Q. — Does one plan a wedding differently when your parents are separated rather than if they are divorced?

A. — The fact that your parents are separated should not interfere with the joy of the occasion.

The invitation should be issued and arrangements for the processional should be made as though your parents are living together.

Depending on your particular situation you will have to decide what will be a more comfortable seating arrangement for your family. You can have a traditional head table or separate family tables, leaving you and your bride to choose who will share the head table with you.

Every solution has its problem.

Q. — I am having a problem with an invitation, but mine is much more complex than the others you answered in your column.

I was divorced and remarried a few years ago. My daughter is getting married. Both my present wife and the bride's mother want their names on the invitation. What is right?

A. — If your present wife wishes to have her name on the invitation, and this is acceptable to the bride, it should read Mr. & Mrs. on the first line and the bride's mother's name on the next line.

With this type of wedding announcement, you cannot say "you are invited to the marriage of **our** children." It has to read "you are invited to the marriage of — the bride's name and the groom's name.

Rigid format relaxed

Another alternative is to print your name alone on the first line and the bride's mother's name on the next line. The wording can now read, "You are invited to the marriage of our children."

The rigid format on invitations has become relaxed due to the numerous changes on marital status.

Q. — Is professional makeup necessary for a wedding? I think I know how to put on makeup and I don't want to look too artificial.

A. — Yes, we advise professional makeup. Cosmeticians know how to apply makeup, especially for the bride and the wedding party, so they have a natural look.

If you feel apprehensive about this, choose an occasion sometime before the wedding (i.e. entertainment) to have your makeup applied professionally to help alleviate any fears you may have as to how you will look on the day of your wedding.

Every bride is beautiful, but with professional makeup her best features are highlighted.

Photographers especially will encourage professional makeup, because the eye of a camera is far more observant than the eye of a person.

Q. — Why does the bride stand to the right of the groom during the wedding ceremony?

A. — The position of the bride on the groom's right side is based on an interpretation of a verse in Psalms (45:10): "The queen stands on your right hand . . ."

In Jewish tradition, the bride is a queen and the groom is a king — therefore the queen takes her rightful place.

* * *

Editor's Note: Evelyn Hoffman and Myra Feldman, are wedding consultants and will answer questions regarding Jewish weddings, in which they specialize. If you have a question, write them c/o The Canadian Jewish News or call Myra at (416) 781-2526 or Evelyn (416) 638-2803.

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Practicing new faith the easier part

Ethnic aspect harder to handle for converts

By SERGE TITTLEY

TORONTO —

Converts to Judaism almost always have an easier time practicing their new faith than they do integrating themselves into their newly chosen ethnic community, members of a panel of Jews-by-choice said recently.

"To make a commitment to a religious way of life, to a specific way of being religious, is the easier part. It's the ethnic aspect that is really very difficult," Marc Russo told a recent gathering at the Beach Hebrew Institute open house sponsored by the congregation's brotherhood.

Russo was one of three congregants who spoke of their conversion to Judaism. The discussion followed comments by Rabbi James Prosnit, associate rabbi at Holy Blossom Temple.

The rabbi briefly outlined the background of conversion over the centuries, pointing out the faith's "ambivalent, sometimes almost schizophrenic attitude" toward conversion.

"On the one hand we urge the prospective convert to draw closer, because we want to share the beauty and richness of our faith. But we also know that change produces reaction, and a negative change — such as an ill-thought out conversion — can result in a negative, damaging reaction that can harm a lot of people," he said.

Prosnit said that whatever the sponsorship of a conversion — Reform, Conservative, Orthodox, or Reconstructionist — "the end product has to be a choice where Judaism is right for the candidate," whatever other motivating factors there may be, such as an anticipated marriage to a Jew.

He also stressed the need for Jewish partners of prospective Jews-by-choice to be supportive. That means, he said, developing their own appreciation of the faith and community they were born in.

The rabbi said the conversion program sponsored by Toronto's Reform rabbinate insists on the active participation of the Jewish-born partners of prospective converts.

Kirsten Glasser, a panel member who came to Judaism through that Reform program, welcomed such an approach. She said she valued the presence of others as she worked through the conversion process, which came after 15 years of marriage.

"It was something that came slowly," she said, despite the fact that "our home was always consciously Jewish."

Glasser said an important part of her approach was weekly reading of the Bible with her husband and son, a procedure which had been recommended by a rabbi.

Sarah Fine's choice meant a new first name when she decided to take her Hebrew name, as well as a new surname when she married. Fine, whose conversion was Conservative-sponsored, said she is still working at integrating her past history into her new Jewish identity. She said she is especially grateful for the understanding she has received from her own family, which is mixed Protestant and Roman Catholic.

Russo, who is also the product of a mixed Protestant-Catholic marriage, stated his concerns about the current level of animosity present in much of the relationship between the various Jewish groups.

"I do not like denominational divisions," he said, suggesting that they are threatening and may lead to some Jews rejecting other Jews. Russo, whose own conversion was Orthodox, illustrated his point with the observation: "I have an Orthodox friend who will not daven in a Conservative synagogue. Me, I go into a synagogue. It's Jewish, I'm Jewish."

Prosnit said some Jews-by-choice may be distressed to find that their conversions are not acceptable to some elements of the Jewish community. "The fact we (Reform rabbis) can't give a 100% endorsement on the part of the community is certainly not helpful in integrating Jews-by-choice into the wider community," he said.

But he suggested that circumstance should not inhibit Jews-by-choice from striving to make the best Jewish life possible for themselves and their families.

Hypertension a key factor in attacks

TORONTO —

Hypertension, or high blood pressure, is the single most important identifiable factor contributing to heart attack, stroke and kidney disease and is also a factor in half of the deaths due to heart disease, research compiled by the Heart and Stroke Foundation of Ontario shows.

About 2 million Canadians have hypertension and many of them will risk premature death and disability unless their blood pressure is reduced, the Foundation states.

Never too late

High blood pressure victims also ignore other factors, which work with hypertension, to increase the probability of heart attack or stroke.

The Heart and Stroke Foundation of Ontario calls them risk factors. They include improper diet, cigarette smoking, lack of exercise and obesity. Heredity can also play a role. Children of parents with high blood pressure are more likely to have it themselves.

While the means of controlling high blood pressure are readily available, the incentive to seek out and continue treatment is too often lacking.

It requires persistence and attention. Many patients become discouraged, particularly when there are no apparent symptoms and a feeling of wellbeing. In the long run though, it's worth it, the foundation emphasizes.

It's never too late to reassess your lifestyle and cut down your risk, and the foundation recommends the following:

- See your doctor for a blood pressure test. If it's high, it can be controlled with drugs or diet therapy.
- Work on lowering your cholesterol level. A balanced diet, low in cholesterol and saturated fats, helps with overweight problems as well.
- Stop smoking. By cutting out cigarettes, the damage to smokers' hearts and lungs usually can be repaired if the harm isn't too extensive.
- Ask your doctor to help you plan a daily exercise program and stick to it.

The Heart and Stroke Foundation of Ontario has more information on risk reduction and heart-healthy living habits for the whole family. It's free and it's yours for the asking.

Contact your local office, or write the provincial office at 576 Church St., Toronto M4Y 2S1.

Eating disorder centre will open on Bayview

TORONTO —

The National Eating Disorder Information Centre, a project of the Health League of Canada, will officially open on Monday, Feb. 17, at 1560 Bayview Ave., Suite 304. The centre will operate as a clearing house for information on anorexia nervosa and bulimia, a release from the league states.

"There is a vital need for information on these two disorders," says Dr. David Garner, program director for the centre. "It is estimated that between 1% and 3% of the 2 million women between the ages of 14 and 25 in Canada have serious cases of either anorexia nervosa or bulimia," he said.

"This translates into between 20,000 and 60,000 women who require some type of assistance. Unfortunately, there are too few resources available to adequately meet the needs."

The information centre will produce a booklet on eating disorders for the general public, a registry of professionals and clinics in Canada that are treating anorexia nervosa and bulimia, publish a bi-monthly newsletter, and a manual for educational workshops.

The information centre will operate in co-operation with the Eating Disorder Centre of Toronto General Hospital.

The project is funded by a 2-year grant from the Health Services and Promotions Branch of Health and Welfare Canada.

The Health League is a national organization, with members in every province and the territories. Membership includes the general public, health professionals, corporations, schools institutions and hospitals.

Funding is received from the federal and provincial governments, but also relies heavily on donations and membership fees, a release from the organization states.

Health League activities include: free conversational evenings on topical subjects; the sponsorship of National Health Week each year; the production of the Health News Digest; the Health League Award for dedicated service to health education and promotion; and a volunteer program.

Anyone interested in receiving information on eating disorders can call the centre at (416) 486-6023, or write to the National Eating Disorder Information Centre, 1560 Bayview Avenue, Suite 304, Toronto M4G 3B9.

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Arts

Lilli Palmer in Hitler's Germany

Actress wrote of being Jewish, talented, persecuted

By
FRANK RASKY

Lilli Palmer, the Austrian-born Jewess who escaped from Hitler's burgeoning Nazi regime to become an internationally renowned actress and novelist, had the singular distinction of dying twice, both publicly and privately.

She died in the grand manner publicly playing her last theatrical role last week as Natalya, mother of Czar Peter the Great of Russia, in the NBC-TV mini-series *Peter the Great*.

And at 71, after being treated for cancer at Cedars-Sinai Medical Centre in Los Angeles, she died privately, as all of us must. She was interred without fanfare as she requested in a burial at Forest Lawn Memorial Park, with two cemetery employees the only people looking on.

She died after leading a very turbulent and high-profile life which she revealed to the public in her bestselling autobiography, *Change Lobsters — And Dance*.

In it she chronicled, with rueful humor and piercing insight, her often stormy marriage during 14 years with Rex Harrison and her co-starring performances opposite him in the Broadway plays *Bell, Book And Candle* and *The Love Of Four Colonels* and the Hollywood film *The Four-Poster*.

She recorded, with much wit and charm, her encounters with a planetarium of glittering celebrities, ranging from Greta Garbo to Bernard Shaw, and her movie co-stars, who ran the gamut from Gary Cooper in *Cloak And Dagger* to Clark Gable in *But Not For Me*.

But she wrote most poignantly about what it was like to be Jewish and talented and persecuted in Hitler's Germany.

The person in her family who suffered most anguish was her father, Dr. Vati Palmer. She described him as "one of the many thousands of German Jews who loved their fatherland above all else."

He was chief of surgery of Berlin's largest Jewish hospital. He was proud of his Jewish ancestors who had lived in Germany and fought for Germany since the 18th century. And he himself won the Iron Cross fighting for his fatherland in World War I.

Like so many Jewish German patriots, she recalled, her father simply couldn't believe that their fatherland would allow itself to be ruled by "that kind of man" — the former housepainter turned ranting bullyboy named Adolf Hitler, whose absurd Nazi Party threatened to seize power in 1933.

"When my father was finally forced to recognize that Germany would indeed allow it," she wrote, "he sought refuge in the hope that, once in the saddle, 'that man' would drop his mad ideas and 'behave decently,' as befitted the leader of a civilized country."

Just before his death on Jan. 31, 1934, exactly a year after Hitler had assumed power, her father gave up the last vestige of hope.

He came home from the hospital one morning utterly distraught. He had performed surgery on several anti-Hitler youths who had been beaten up by Nazi Storm Troopers.

"I went through four years of war, and I've seen people torn apart by bombs and machine guns," he sorrowed. "But I never thought the day would come when I'd have to sew up bodies torn apart by human hands — in peacetime."

A gang of 25 storm troopers forced Lilli herself, then a teenage actress at the Darmstadt State Theatre, to flee to Paris.

Learning that a non-Aryan had the audacity to play the lead role in an operetta at the state theatre, the swastika-uniformed brownshirts seized for themselves pre-emptorily the 25 front seats. They then prepared to throw rotten eggs, beat up the cast, and haul that evening's prime Jewish target off to "protective custody" — the new euphemism for a concentration camp.

Fortunately, at the last moment, the planned violence by the rowdies was called off. It was only because the theatre director tipped off the local storm troop commandant that Lilli's father had been a war hero decorated with an Iron Cross.

"But the writing on the wall stood out in capital letters as far as I was concerned," Lilli wrote. "Get out, it said. Get out of Germany. At once."

Years later, after she had established herself as a movie star, she returned to Germany to play what she considered her most memorable role.

It was the Hollywood film *The Counterfeit Traitor*, in which she portrayed opposite William Holden the part of a real-life German resistance fighter during the Hitler years.

Marianne, the so-called traitor, helped a Swedish businessman serving as a spy for the Allies escape from Germany. As a result she was executed by the Nazis in Berlin's infamous Moabit Prison.

Lilli Palmer

Memories of German persecution of the Jews came flooding back to her as the camera crew shot the execution scene at the very same prison wall scarred by hundreds of bullet-holes.

In her imagination, she was being sacrificed like the millions of Jews before her slaughtered during the Holocaust. She trembled with genuine fear.

"The assistant director called 'Ready!' and I walked across to the wall," she wrote. "My knees were shaking, my hands dripping wet.

"I said to myself almost audibly, 'Now don't be a bloody fool. *She* faced the SS firing squad. *You* face the cameras!'

"But in the end, I had stopped shaking and had become an actress again."

For all her wordly-wise glamor and sophistication, she was a valiant actress who never forgot her Jewish roots.

WSO executive director aims for larger audiences

By
MYRON LOVE

WINNIPEG —

Demonstrating to the public that the Winnipeg Symphony Orchestra is for everybody with the best in entertainment value is how Max Tapper, the WSO's new executive director, sees his role.

"Although I have no master blueprint, I do have a tremendous number of ideas, thoughts and impressions about formulating a long-term plan of attack," says Tapper. "My responsibility is to keep an eye on the future and forecast where we can go."

The son of Polish immigrants and a self-proclaimed Yiddishist, Tapper, 40, was hired by the WSO after a long stint in administrative positions with the Royal Winnipeg Ballet and the Manitoba Theatre Centre and a couple of years as a development consultant to arts groups across the country.

The WSO, with 67 musicians, an administrative staff of 14 and more than 200 volunteers, ranks among the top six orchestras in Canada. Working with a $3 million budget, it is currently the only orchestra in the country operating in the black. Tapper, however, sees several potential black clouds on the horizon.

Max Tapper

"Our audiences have to grow or we face serious problems in two to three years," he said. "The orchestra used to have a tremendous following but it has allowed that following to erode because, I believe, it didn't pursue its audience aggressively enough.

"We're not happy with the number of people currently coming to our concerts. A lot of people seem to think the orchestra is for someone else."

Tapper said, however, that the WSO's new programs are having an effect. "I sense a real optimism, an enthusiasm building."

Although he sees the WSO's music quality as second to none, Tapper noted that a major part of his job is to work closely with the orchestra in a constant attempt to improve. "We have tended to be a little too conservative and safe at times, too traditional," he said. "We have to look for ways to open our music to new audiences while retaining our traditional pieces as well."

In addition to his years of administrative experience, Tapper brings to the WSO a feel for the way his fellow Winnipeggers think. "I know this city," he said. "I grew up here and I'm proud of what this city has done culturally. I know of no other city of this size in North America which has as much to offer in terms of culture. People are accepting here."

Tapper also considers himself very lucky in that he has been able to accomplish a number of things in the arts and to find new challenges without having to leave his hometown.

"I enjoy what I'm doing," he said. "I've had the opportunity to work with a number of phenomenal people and through my work with theatre ballet and now the orchestra, I have been able to enhance the quality of life in Winnipeg."

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Cast excels in Beyond Therapy

Laughs come fast and furious in a look at analysts

By
FRANK RASKY

TORONTO —

Beyond Therapy, playing at Old Angelo's Upstairs Theatre until March 1, tears the image of psychotherapists into comic tatters. But it lends lustre to the honorable name of farce.

The laughs come fast and furious in this Another Stage Theatre revival of Christopher Durang's 1982 Broadway hit. The New York playwright has absolutely no pity for the jargon, vanity and variegated human frailities of analysts who pompously serve as marriage counselors.

He is equally devastating when lampooning the sexual permissiveness of the 1980s I'm Okay, You're Okay generation who have been taught by their therapists that the most outrageous behavior is A-Okay as long as it contributes to the "openness of emotions" in a relationship.

The relationship in this hilarious 2-act comedy begins in a fancy downtown restaurant. Bruce, a weepy, divorced, bisexual lawyer who wants to settle down and have children has placed a personal ad in a newspaper seeking a mate.

It's answered by Prudence, a prissy, fault-finding writer for People Magazine who is seeking a flawless Mr. Right.

Their encounter starts off nicely with each humming the tune, *Somebody To Take Care Of Me*. It ends with them tossing water into each other's face.

"You're a first-class idiot!" she screams.

"You're a castrating bitch!" he cries.

We then meet the therapist that each is consulting. Both, to put it mildly, are equally loony.

Hers is a wolfish, cigar-chewing psychologist who has had a 2-night stand with her in bed, but can't make it as a would-be macho lover.

His is a gabby, absent-minded marriage counselor, who can't get the names of her husbands or patients straight, and barks along with her stuffed toy Snoopy dog to show approval when Bruce responds to her Pavlovian questions with the appropriate answer.

The plot thickens when Prudence eventually gets together with Bruce for a dinner in his apartment and meets his lover, Bob, a suicide-threatening wimp dominated by a Jewish mother.

It reaches a truly wild climax with the various patients and therapists gathered in the original restaurant and exchanging repartee with emotions that are wickedly open and deliciously amusing.

James Mitchell directs this group therapy with many fine satirical touches. And his performers are uniformly first-rate farceurs in providing a Kleenex-box full of belly laughs.

I particularly admired Terrence Slater's ability to wring fun out of Bruce's sobs; Rosalind Goldsmith's pantomime skill as his eccentric therapist; and Patrusha Sarakula's gift for making the implausible Prudence seem believable . . . and lovable.

For the audience, the entire production is group therapy at its best. Its A-Okay satire will make you laugh until the tears come.

Rosalind Goldsmith as a therapist and Terrence Slater as her patient provide a Kleenex-box full of laughs in Beyond Therapy. [Ken Martin photo]

Golani will perform at synagogue concert

music

By
RICK KARDONNE

Rivka Golani, who is to the viola what Jascha Heifetz was to the violin and Artur Rubinstein to the piano, will perform a benefit concert 8 p.m. Feb. 25 at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Road. Proceeds will go to Ezrat Nashim, The Jerusalem Hospital for Psychiatric and Geriatric Treatment and Rehabilitation.

Through her dynamic stage personality and colorful performance style, the Ramat Gan-born, Toronto resident is rapidly changing the course of the viola's history. Her charisma and awesome technique are superbly balanced by a deep, sensitive musicianship.

Not only has Golani been described as a unique interpreter of traditional repertoire, but is a true champion of contemporary music. Her talents have led to many commissions and new works being written for her. Today there are over 40 by composers of international repute, including nine concertos.

Most notable is Chaconne for Viola and Orchestra by Pulitzer Prize-winning composer Michael Colgrass with the Toronto Symphony/Andrew Davis. This work represents another giant step towards her lifetime goal to ensure that the viola is a regular sought-after solo instrument.

Golani has been a featured soloist in major international festivals and will play the first solo viola recital at the Kennedy Centre in March. Yet she is always willing to devote her time to important Israeli causes such as Ezrat Nashim.

Ezrat Nashim has total responsibility for the provision of psychiatric services for all of north Jerusalem, whose population of 150,000 includes most of the new city's religious neighborhoods. Since 1975, it has had the added responsibility of geriatric services for the entire city.

While having created a model service, the recent government austerity policies as well as normal population growth in the Jerusalem area have placed intolerable stress on the existing hospital and outpatient facilities and personnel. Outside assistance is desperately needed.

And such a benefit concert featuring the world's top violist, Rivka Golani, is an ideal vehicle for securing such assistance for such a vital medical facility as Ezrat Nashim. Further info: call 630-4253.

* * *

Concise and captivating, describes Srul Irving Glick's newest cantata M'Chal Kael Chaim which was specially commissioned by Beth Tikvah for this year's Shabbat Shira service.

Opening in a joyous major key recitative vein, this cantata soon settles into a fast choral refrain characterized by an affirmative spirit alternating between major and minor keys.

There is a new element of contemporary Israeli chassidic folk spirit here not present in earlier Glick works, which tended more to blend older traditions with turn-of-the-century soft impressionistic influences.

This new element, undoubtedly influenced by the comparatively recent presence of sabra Cantor Ephraim Sapir at Beth Tikvah, infuses a tone of upbeat vitality.

Yet perhaps Glick's most lasting imprint, his always interesting intricate choral arrangements, is fortunately present here, so that this cantata retains a sense of genuine originality.

M'Chal Kael Chaim should not be just a one-shot affair. Its genuine worth merits widespread performance.

* * *

One cannot be in more than one place at any one time. All the commissioned musical compositions for Toronto's annual Shabbat Shira services deserve not only equal time for reviews but also equal attention from the public.

In the future, original compositions premiered at Shabbat Shira should be performed more than once at subsequent dates so that those belonging to other congregations than those for which the pieces were initially performed can get to hear them.

* * *

Soviet Jewish emigre violinist Arkady Yanivker will perform Glazinov's Violin Concerto with the Toronto Community Orchestra under guest conductor John Barnum, Feb. 16 at 8 p.m. at Trinity Church behind the Eaton Centre.

* * *

The winners of the Royal Conservatory Orchestra Concerto Competiton: clarinetist Michael Rusinek (Avram Galper scholarship winner) and pianist Mahiko Anraku will both appear with the RCO on Feb. 14 at 5:15 p.m.

Shaw plans wine-tasting seminar

NIAGARA-ON-THE-LAKE —

A forthcoming wine tasting seminar and the election of two Jewish officers to its board of governors were announced here last week by the Shaw Festival.

Journalist Peter C. Newman was re-elected to the board and Bernard Ostry, chairman of TVOntario, became a newly elected governor.

Wine columnists Tony Aspler and Andrew Sharp will be featured speakers at the third annual Wine-Tasting Seminar to be held at the Festival Theatre Feb. 22.

Tickets are $15. For information telephone (416) 468-2172.

Shakespeare takes to the road touring schools across Ontario

STRATFORD —

Shakespearean romance and history are on the road to Ontario schools.

The Late Plays of Shakespeare, a 45-minute lecture-cum-demonstration using two pairs of Stratford Festival actors, last week began touring schools ranging from Ottawa to Windsor.

The program focuses on *The Winter's Tale*, *Pericles*, *Cymbeline* and *Henry VIII*, all productions scheduled for the Festival's 1986 season.

None of the works are part of the regular high school curriculum, and the program has been developed to assist both teachers and students who will be attending special school performances at the Festival this season.

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Arts

Author had high praise for Jews

Twain tried to tackle the mystery of anti-semitism

By
RON CSILLAG

All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

— Mark Twain

So queried Mark Twain rhetorically in a remarkable and still quoted little essay published in the September, 1898 issue of Harper's New Monthly Magazine. The cynical, cigar-chomping author of such American classics as Huckleberry Finn and The Adventures of Tom Sawyer, and who took great pleasure in being brutally honest, held a kind of affinity and admiration for Jews who, in his mind, were worthy of high praise for their lofty accomplishments in the face of so much adversity.

The article by Twain (pen name for Samuel L. Clemens) was entitled Concerning the Jews and was a response by the author to a letter he had received from a Jew asking three questions: Why is there anti-semitism? What can be done about it, and will it ever end?

Twain's witty, poignant and still relevant reply is now finally available, 88 years after the fact, in booklet form from Running Press of Philadephia for $6.50.

The article was an outgrowth of a piece Twain had written for an earlier issue of Harper's Monthly (later to be Harper's Bazaar) entitled Stirring Times in Austria, which chronicled his eyewitness account of a particularly stormy and outrageous session of the Austro-

Mark Twain

Hungarian Empire's parliament.

In that historical 1897 sitting, Twain was struck by the bizarre behavior of the 425 deputies who comprised the governing body of the political and cultural patchwork that was the Austro-Hungarian Empire.

The turbulent session, Twain recalled, dealt with the renewal of the so-called Ausgleich, a constitutional compromise that, by law, had to be rearranged every 10 years. It was the only thing that held the empire together and was now in danger of falling apart because of the opposition's demand to introduce Czech as the official language of Bohemia, replacing German.

The ensuing fracas in the Reichsrath, or Parliament, was a "wild and frantic and deafening clamor as has not been heard on this planet since the last time the Comanches surprised a white settlement at midnight."

But what was most apparent to the American visitor was the blatant anti-semitism, a time when France's Dreyfus Affair was coming to a boil and bringing Jew-hatred back into the European mindset.

"As to the makeup of the House," he wrote, "there are princes, counts, barons, laborers, lawyers, shopkeepers...they are religious men; they are earnest, sincere, devoted...and they hate the Jews."

Twain had, by this time, a basic understanding of the Jews and of the renewed desire for a Jewish homeland, having visited Palestine and written about it in The Innocents Abroad in 1869.

What makes Concerning the Jews different is that Twain honestly tries to tackle the mystery of anti-semitism from a detached point of view, writing as an objective observer.

Praises Jewish family

He admits, firstly, that he has never portrayed a Jew in his works in a derogatory way. That's because "the disposition was lacking."

Jews, he says, are well-behaved, industrious citizens. They are not disturbers of the peace, not loafers, not criminals and not troublemakers. He praises the Jewish family for being so close-knit.

On the minus side, Jews have "some discreditable ways," but on the whole, Christians should be able to claim no superiority over Jews concerning good citizenship.

So why do they, or did in America in 1898?

Twain dismisses religious causes of anti-semitism and says Jew-hatred was prevalent in the days before Christians even existed. The reason he gives for turn-of-the-century anti-semitism is a sort of reverse anti-semitism: that since Jews throughout the ages were forbidden from practicing almost all professions, they survived by their wits and cunning and subsequently became competent at whatever they took up.

So newly emancipated Negroes didn't like Jews because Jews gave them credit after the Civil War and they soon came to own many Negroes' crops and land by default, much to the dismay of whites too.

In America, as well as Europe, anti-semitism, Twain contended, was largely a result of the inability of Christians to compete successfully with Jews in business, law, medicine, manufacturing and many other endeavors. Jews had to be legislated against to "save the Christian from the poorhouse."

Twain rebukes American Jews for not being organized and says their lack of cohesion and identity is the root cause of anti-semitism in the U.S. In retrospect, that's a naive assessment but in 1898, not only were they very few Jewish organizations, but as many as half of all U.S. Jews denied their Jewishness.

He calls on American Jews to take a hand in politics and to help other Jews in Europe. Excitedly, he speaks of Theodor Herzl's plans for a Jewish state in Palestine, but adds sarcastically that the world's nations would block such a plan because it would mean the concentration in one country of "the cunningest brains in the world."

Twain felt that religious anti-semitism had already ended but that other forms of Jew-hatred would continue. Of course, the focus of so much anti-semitism today — Israel was not yet born.

But Twain did call one thing accurately, 40 years before Nazi Germany. Subsequent anti-semitism would be practiced "where barbarous ignorance" would prevail.

Concerning the Jews is a surprising little gem from an open but little-known admirer of the Jews.

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Non-sectarian consensus views

Bible dictionary offers best of religious scholarship

books

By
BERNARD BASKIN

Harper's Bible Dictionary. General editor, Paul J. Achtemeir. Fitzhenry & Whiteside, $41.95.

Does your home possess a copy of the Bible? If not, the lack can be quickly remedied by obtaining a copy of Tanakh, a 1-volume new translation in large print — a landmark — of religious scholarship by the Jewish Publication Society.

In addition to the Bible you need a proper commentary to explain and interpret difficult words, passages, concepts and ideas. Some highly regarded examples include The Torah, a Modern Commentary by Rabbi Gunther Plaut and an earlier, more traditional work by Joseph Hertz, the late Chief Rabbi of the British Empire.

Besides the Bible and commentary there should be a Bible dictionary that represents the best of modern scholarship — a basic reference tool. I am extremely pleased with the volume under review. Each of the 179 contributors — many are Jewish scholars — bring expertise to a key topic. Each entry represents a non-sectarian consensus view.

This splendid encyclopedia contains 3,700 entries in convenient A to Z order, 1,200 pages of text, 600 illustrations, 72 pages of maps and many helpful charts and tables.

Students of scripture, as well as those who may experience for the first time the thrill that comes from the pursuit of historical knowledge, will discover a new world of information. The entries are broad and comprehensive. They include names and places, important theological terms, summaries of every biblical book including the Apocrypha, and a description of all major archeological sites.

Ample and well-written articles discuss the language of the Bible, music and art, the sociological structures of biblical and non-biblical peoples, the Temple in Jerusalem, the historical geography of the biblical lands, and the worship practices of ancient Israel and those of its neighboring cultures.

Some pieces of information discovered by random browsing include the following:

• While God is not explicitly called "mother" or "sister," the Old Testament does use female images to speak of God. God is depicted as mother who conceives, bears, and gives birth to Israel (Num. 11:12) or as midwife (Psalms 22: 9-10). These images and others demonstrate the Old Testament does not limit or confine God to the masculine gender.

• The picture derived from the New Testament Gospels about the Pharisees: "That they were little more than legalists and hypocrites has largely been discredited as early Christian polemic against Jewish and rabbinic leadership."

• Alexandria, Egypt in the first century BCE had a population of nearly a million. This included the largest Jewish community living outside of Palestine. The city boasted a 400,000-volume library and museum.

• The figure of Satan is found in only three places in the Old Testament and all of these are post-exilic in date (after 538 BCE). Much modern thought about the figure of Satan, particularly at the popular level, owes its origin to John Milton's Paradis Lost (1667), not to the biblical writings.

• The Hebrews viewed dogs with utter disgust. When applied to a person "dog" becomes a term of disregard and humiliation. Goliath rebukes David's weapons by saying, "Am I a dog that you come to me with sticks?"

Epic of magnificent proportions

Ran demanding on audience

By
SHELDON KIRSHNER

TORONTO —

Ran, currently playing in Cineplex Odeon theatres, is a Japanese epic of magnificent proportions. But be warned: Ran, with a running time of almost 3 hours, is demanding on a viewer.

Directed by Akira Kurosawa, Ran is the heart-rending story of a noble clan that is torn asunder by bitter and irreconcilable personal rivalries and jealousies.

Hidetora, the wispy leader of the family, relinquishes his property to his three sons, Jiro, Saburo and Taro, but his absolute power to Taro, the eldest. Taro is reluctant to inherit his powers, but Jiro accepts the situation. Saburo, who is rash and outspoken, voices disagreement with his father's decision.

Stung by Saburo's show of disrespect, Hidetora disinherits him.

What then transpires is worthy of classical Greek tragedy. One brother turns against the other in an orgy of bloodletting, and Taro's scheming wife, Kaede, joins forces with Jiro in an intrigue that ultimately backfires.

Ran is played out against the backdrop of an unyielding mountainous landscape where the rays of a warming sun only occasionally penetrate the thick cloud cover that envelopes the film.

Ran's battle scenes are by turn strangely poetic, awesome and finally riveting. Ran contains no shortage of violence, but it is never gratuitous. In one particular scene, when Kaede confronts certain death by execution, Kurosawa could easily have been carried away by its possibilities. Instead, he uses self-restraint and achieves a far greater effect.

Ran's story line is pretty much linear, while its development of character is novelistic.

The performances are, in a word, absolutely convincing, and consequently, there is rarely a false moment in Ran.

But Ran, far from being a conventional commercial film, makes demands on its viewers. Kurosawa is not content to use fast brush strokes to flesh out his protagonists and he weaves the fabric of his plot with painstaking care. Its deliberateness sometimes calls for enormous perseverance.

Yet, given Ran's intrinsic qualities, patience comes rather easily. Indeed, Ran is one of those films that stays with you long after you've left the theatre.

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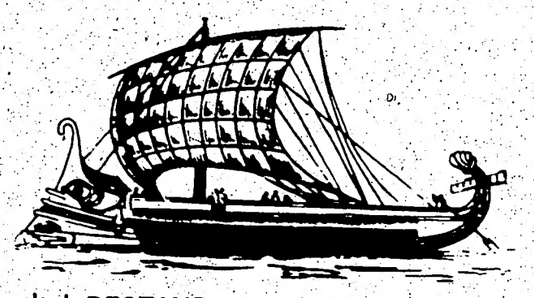

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Arts

Art of Paul Kane on display at ROM

AGO features paintings of Canada by Milton Avery

By
RON CSILLAG

Arctic Experience Gallery: A newly arrived shipment of Inuit sculpture. 189 Hughes St. S. in Hamilton. 522-9443.

Art Gallery of Ontario: Major exhibits include paintings of Canada by Milton Avery, to April 13; original illustrations of a popular Chinese children's book, to March 30; works by Richard Hamilton, the founder of pop art, to March 12. 317 Dundas St. W., 977-0414.

Bonnie Kagan Gallery: Mixed media by six gallery artists, to March 19. 80 Spadina Ave., suite 304. 364-6181.

Circle Art Gallery: The gallery will hold a special benefit concert by the Festival String Quartet for the Heart and Stroke Foundation of Ontario, on Feb. 14 from 5 to 8 p.m. 19 Hazelton Ave., 961-5806.

First Impressions Gallery: Engravings by James Coignard, Feb. 15-March 20. 334 Dundas W., 591-8461.

Garnet Press: Litho Printing/Gallery: Paintings by Simon Harwood, entitled Inside, Out, Feb. 15-March 8. 530 Richmond St. W., 366-5012.

George R. Gardiner Museum of Ceramic Art: Pre-Columbian pottery, English delftware, Continental and English porcelain, Italian majolica and rare French porcelain pieces from the court of Louis XV continues; on Feb. 15, three experts from the auction house Sotheby's will be present to appraise any pottery, glassware or porcelain brought in. 111 Queen's Park, 593-9300.

Harbourfront Art Gallery: Heat Wave: a multi-media installation, to Feb. 16; sculpture by James Walton continues until March; Sweden: a comprehensive look at modern Swedish design, Feb. 21-March 30. 235 Queen's Quay W., 869-8410.

Hillcrest Library: Oil paintings by Raissa Costin, to Feb. 28. 5801 Leslie, 493-6247.

Inclination Gallery: Wildlife paintings by Glen Loates, by appointment only. 19 Boswell Ave., suite 3, 923-6065.

Jane Corkin Gallery: Painted photographs by Barbara Cole, to Feb. 18. 144 Front St. W., 979-1980.

Justina M. Barnicke Gallery: An exhibit of western medieval to modern and far eastern art, including enamels, ivories, stone and wood sculptures, drawings and paintings, to March 6. Hart House, University of Toronto, 978-2453.

Koffler Gallery: Anima(l): Works by three women artists and their use of animal imagery, to March 12. 4588 Bathurst St., 636-2145.

McMichael Canadian Collection: A major retrospective of drawings, prints, sewing and sculpture by the Inuit artist Kenojuak, to May 4; In Kleinburg, 893-1121.

Mira Godard Gallery: Etchings and drypoints by David Milne and Milton Avery, to Feb. 26; recent sculpture by Ulysse Comptois. 22 Hazelton Ave., 964-8197.

Ontario Science Centre: An exhibit of photomicrography featuring crystal formations as seen through a microscope, to March, 1986. Don Mills Rd. and Eglinton Ave. E., 429-4100.

Royal Ontario Museum: Around the World: A Selection of Recent Gifts of Costume and Textiles: an international collection of fashions, costumes and textiles, to June; I Took His Likeness, paintings by Paul Kane on display until next May; Silver From the Growing Collections, a collection of silver pieces to September, 86; an exhibit of 22 oil paintings from Canada's National Portrait Gallery on view until next year; rare Jewish artifacts originating from Kaifeng, China, on indefinitely; a collection of vases from the 1st century BC to the 16th century, on loan from Elie Borowski, to April. 100 Queen's Park Cres., 586-5551/2/3.

Weingluck's Art Gallery: Permanent exhibit includes modern pencil and ink drawings by Rae Simone and works by Henry Weingluck. 623 College St., 531-6786.

Ydessa Gallery: Works by John Massey, to Feb. 15; works by Andreas Gehr, Feb. 22-March 22. 334 Queen St. W., 593-1100.

YYZ: Works by four women artists, to Feb. 27. 116 Spadina Ave., 367-0601.

Gallery Gatherings

Young musicians love spirited music

New chassidic sound arrives in To.

By
CYNTHIA GASNER

TORONTO —

Toronto has a new chassidic sound — the innovative sound of the Simcha Orchestra.

Traditional chassidic music is played with a violin and clarinet. But the new frailech (joyous) sound of the Simcha Orchestra is created with trumpets, alto saxophone and an electric guitar.

The new chassidic sound that is very popular in New York and Miami, has been brought to Toronto by three young musicians who say they formed their band because they love the spirited sound of the music.

By day, in the heart of Toronto's business district, Efrem Litwin, Cyril Brenman and David Goodman are successful young executives. And at night and on weekends, they play Jewish soul music.

"For us, putting together the Simcha Orchestra is more than making money," says Litwin, the 27-year-old musical director of the orchestra who is a systems analyst for the Bank of Montreal.

"To us, it's getting up there and enjoying every minute of it. To me, music is more than playing an instrument. It's an expression of our inner emotions. And when the Simcha Orchestra plays, our inner emotions create an aura which carries across the entire hall."

Litwin, who plays the trumpet, electric guitar and the piano, began playing professionally in Montreal when he was 12. It's no wonder, he says, that he and his brothers Dov and Avi are involved with music.

"My mother Joan teaches piano and my father Harold, who is a stock broker, plays the trombone and piano. And my brothers and I formed a group called Lev Achim (Heart of Brothers)."

The Lev Achim band has recorded three original songs which have been played in New York and Miami and the brothers will be cutting several new records shortly with the Simcha Orchestra's accompaniment.

Currently, brother Dov is the musical director of a Simcha Orchestra in Miami and Avi performs with a group in New York where he is in his final year at Yeshiva University.

The three partners of the spirited chassidic Simcha Orchestra, (from left) Cyril Brenman, David Goodman and Efrem Litwin.

When Efrem Litwin was transferred by the bank to Toronto from Montreal almost two years ago, he was determined to start a new sound chassidic group. He searched for musicians who could also "feel the music" and discovered Brenman and Goodman at his new synagogue, the Shaarei Shomayim Congregation.

Both Branman and Goodman, also in their mid-20s, had many years of experience playing traditional chassidic music. They were members of the Shema Yisroel Orchestra and toured Israel with the group when they attended the Community Hebrew Academy of Toronto.

Brennan, an accountant, plays the clarinet, alto saxophone and tenor saxophone. Goodman, a computer analyst at Manufacturer's Life Insurance, plays the flute and trumpet and he performed in New York City with the Toronto Pirchei Boys Choir.

"We wanted to give off a sense of enthusiasm that would add to the ruach (spirit) of a simcha," says Efrem. 'And that's what we do."

Dressed in formal attire for their performances, the three handsome partners enlarge the orchestra for larger functions with other young musicians who have the chassidic spirit. They include dentist Harvey Erlich, the musical conductor of the Toronto Pirchei Boys Choir, Murray Ruben who played with the Piamenta's group in Montreal, Sasha Starr, the director of the Toronto Jewish Theatre, and Zev Goldstein their featured singer.

"Music is our hobby and our second profession," says Litwin. "Because we love to play together, we play most of the time when we are performing. We play 50 minutes of every hour and I believe that this is more than any other band in the city."

And because this is a second profession for these musicians, Litwin adds that their prices are "very competitive." He notes that because of the versatility of the members of the Simcha Orchestra, they can provide almost any combination of instruments requested.

And along with modern-day chassidic music and current Israeli songs, the Simcha Orchestra will play a portion of non-Jewish music if requested.

The orchestra has appeared at many community functions as well as weddings, bar mitzvahs and house parties. They can be reached at (416) 927-5630.

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of The C.J.N.

Advt Advt

Leisure Pleasures
By VIVIENNE MUHLING 483-9331

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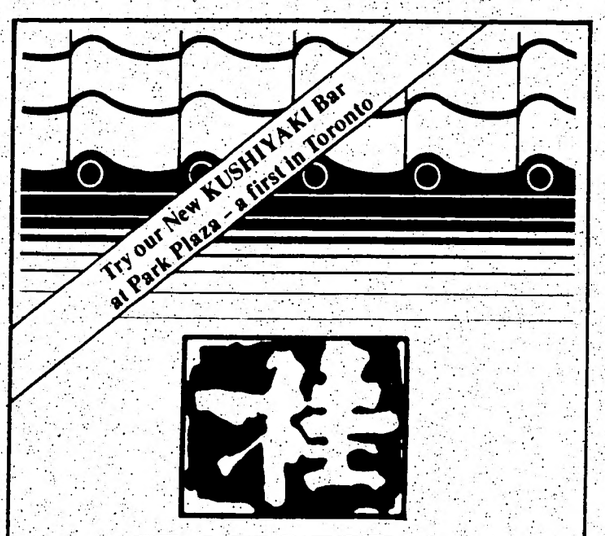

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No disappointments at Gulf community

Tampa offers a splendid mix of Florida's history

By
JAMES MONTAGNES

TAMPA —

In this west-coast Florida city you can experience a mix of Florida history, a Latin-American atmosphere of the late 19th century, the sights and smells of east coast Africa, and modern beaches washed by the Gulf of Mexico. If you have never been to this part of Florida before, you can take this travel reporter's word that you will not be disappointed.

Just a century ago Henry B. Plant built a railway from northern cities to this Gulf of Mexico community to compete with railroads being built to bring the wealthy winter vacationers to Florida's Atlantic coast. Plant built the Tampa Bay Hotel with over 500 rooms in Moorish architecture. Today you visit it as the main building of the University of Tampa and the Plant Museum of hotel furnishings on the main floor of the building.

Today it is a busy hive of eager young students from all parts of the United States and Central America. It is the finest example of Moorish architecture in the U.S.

About the same time in the 19th century there was considerable unrest in Cuba, and many Cubans came to Tampa, which had once been occupied by Spanish colonists. Here they founded Ybor City, and here came patriot statesman Jose Marti to recruit men to fight Spanish rule in Cuba. Marti is buried in Tampa's Ybor City, and many of the former cigar factories have been turned into shopping malls with a 19th century flavor. Latin-American restaurants and craft shops and a few shops still making cigars by hand.

Major theme park in Tampa is Busch Gardens' The Dark Continent, a 300-acre park with more than 3,000 African big and small game animals roaming over a replica of an African plain. You can get fairly close to the giraffes, monkeys, lions, hippos, zebras and other animals on a monorail system through the park, go around the game preserve in an old style steam train with open passenger cars, or if you are lucky get on a truck at feeding time, as I did on one trip, and get really close as the giraffes and zebras, antelopes and deer came up to the truck for their portions of hay.

There are hundreds of species of African birds in the aviary. There are replicas of African villages with snake charmers and bellydancers, a raft ride through the raging waters of the make-believe Congo River and numerous other thrill adventures in this East African theme park.

At Fort Foster on the waterfront you'll find soldiers in early 19th century uniforms when they kept Seminole Indians from capturing the city, which also at other times had English and Dutch occupiers. Hourly tours of the old fort are held on weekends.

A combination of old Spanish and Moorish architecture can be found in the old part of Tampa, Fla., especially in Ybor City district where this photo shows an old restaurant.

Stadium seats 72,000

The Tampa Stadium seats 72,000 fans who come to see professional football teams: Tampa Bay Buccaneers and Tampa Bay Bandits as well as professional soccer matches with the Tampa Bay Rowdies. The stadium is also used for horse shows, rodeos and concerts.

Tampa has a number of museums. At its Museum of Science and Industry, the largest of its kind in southeast United States, you can experience the feeling of being in a hurricane. There is a room where winds are generated to duplicate those of wind and rain storms — you'll definitely feel the wind and brace yourself for it, but fortunately you leave the room dry.

If you have never been on a submarine and want to see and feel how it would be in the cramped quarters of such an underwater warship, take a tour on the USS Requin, a World War II submarine docked in downtown Tampa near the Curtis Hixon Convention Centre.

And if you want to sun yourself on a big wide beach or go sailing on a catamaran, take the Courtney Campbell Causeway for a 9.5 mile (15 km.) scenic drive to Clearwater Beach or other beaches in the area.

(Tampa has Conservative synagogues Beth Israel at 2111 Swann Ave., and Rodolph Sholom at 2713 Bayshore Blvd., as well as a Reform temple Schaari Zedek, Swann Ave. and Lincoln St.)

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Travel

Tribute to world's sea vessels

A showcase of ships planned for Expo 86

By JAMES MONTAGNES

VANCOUVER — From July 25 to 28, visitors to Expo 86 will see a spectacular showcase of ships of the world. Tall Ships will join formation with tugboats, barges, kayaks and canoes, among others, for a tribute to sea vessels of the world.

Japan's Tall Ship, the Nippon Maru, will be the centrepiece for a continuous parade of sail, that includes Jacques Cousteau's wind-driven turbo-sail ship, Alycone, and Canada's Bluenose II from Halifax. Shipbuilding skills will be featured as various types of ships are constructed at the exhibition, along with a Tall Ship.

Transportation being one of the themes of EXPO 86, there is to be a flypast of 60 DC-3 aircraft, the workhorse of the 1930s and still in use in many countries. There will be an extensive exhibit of steam railway locomotives and trains, as well as modern rail transportation.

Polar Transportation will be featured from May 5 to 11, Search and Rescue from May 12 to 18, and modern highway transport in various stages.

There is a week in July, 20 to 25, when transportation for the elderly will be highlighted.

More than 80 nations, provinces, states, territories and corporations will take part in Expo 86 to highlight transportation and communication. The show will be officially opened on May 2 by Prince Charles and Diana, Princess of Wales. They will be in British Columbia for the festivities from April 30 to May 6.

A World Festival of cultural events will include the first North American appearance of the Beijing (Peking) People's art Theatre, performing the play Teahouse from May 5 to 10. From Australia comes No Sugar, an aboriginal play presented by the Playhouse Company of Perth. The State theatre of Heidelberg, Germany, will perform the play Sylvia Plath.

A group of 50 saxophonists and vocalists from France will be on hand on July 7 to play Urban Sax. The Royal Thai Ballet comes July 22 to 24. Japan's Toho Theatre production of Medes will perform Sept. 15 to 20 — a program of ancient Kabuki and contemporary theatrical trends.

Canadian productions and performers will include the Prince Edward Island play Anne of Green Gables, the Montreal Symphony, Maureen Forrester, and a number of plays by Toronto's Tarragon Theatre and the Vancouver Opera.

From morning till night a great variety of performances will animate the exhibition in theatres, bandshells, pavilions, plazas and impromptu areas across the site. Twelve hours a day, every day, jugglers, buskers, comics, clowns, robots, fiddlers, puppeteers, mimes, magicians and street entertainers will entertain visitors in shady spots, open areas, plazas, queues and walkways.

There is a special children's play area for youngsters from 2 to 14 years. Parents or guardians can join in the fun as the area is not going to be a day care or a babysitting service. The play area will be run much like a concession — users pay $2 for a 90-minute visit. More than 1,100 children can be accompanied at one time, on beam balance walkways, music machines, 3-D shadow dancers, from swamps and air fountain towers.

All will not be educational and cultural at Expo 86. There will be at least five amusement rides at prices from $2 to $3. A 6-ticket coupon book for the rides will sell for $13.

Among the rides will be a 1907 Philadelphia Toboggan Company carousel with 56 hand-carved horses, a Challenger counterweighted starship, a 72-metre tall (234 feet high) Space Tower with a 70-passenger observation cabin which encircles and ascends the tower for a view of the grounds. You will have the choice of coming down in a 2-passenger space capsule alongside the tower.

The Scream Machine is a 120-second ride in a roller coaster with two spirals and a 360-degree loop. There will be a Cariboo Log Flume with 5-passenger boats.

Besides a Canadian Pavilion at Expo 86 there will be pavilions for almost every province, Yukon and Northwest Territories, reflecting the unique styles of Canada's many regions. Each will have something special to offer such as the Northwest Territories' foods like caribou kabobs, bannock bread, smoked black cod, Arctic char, while Klondike Tales will recall the gold rush days early this century in the Yukon exhibit.

Ontario plans increase in provincial park fees

TORONTO — **Ontario provincial park fees will increase beginning April 1, Natural Resources Minister Vincent Kerrio announced recently.**

"Fees have not kept pace with inflation in recent years," Kerrio said. "To help defray rising operating costs, provincial park camping fees will increase by approximately $1."

Kerrio said steps have been taken to ensure that senior citizens and young people will not be disadvantaged by the fee increases.

"Ontario senior citizens and youth groups will pay half the regular camping fees, and no fees at all for day use," Kerrio said. "Reduced rates will also apply in campgrounds during cooler seasons if water is not available to campers."

Camping fees will increase by about $1, depending on the facilities provided. A permit for a campsite with electricity will cost $10 a night; a provincial park with showers, $8.50 a night; a provincial park without showers, $7.50 a night; and an additional vehicle permit, $3.25 a night.

All will not be educational and cultural at Expo 86. There will be at least five amusement rides at prices from $2 to $3. A 6-ticket coupon book for the rides will sell for $13.

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Art Deco era hotels look just like new

By
JAMES MONTAGNES

MIAMI BEACH — When you stay at an Art Deco era hotel, you expect the amenities of the 1930-1950 times. But when this travel reporter checked in at the Barcelona Hotel at 43rd St. and Collins Ave. in mid-January during Art Deco Weekend, I was given not a key to my room — but a modern plastic door opening card. The hotel room was fully restored to its original appearance except for its door opening method. That was explained as being a safety precaution against skeleton keys. The room rates are at today's prices.

I was in Miami Beach for the Art Deco Week celebrations, which have been growing in size since they started about 1976. Most hotels which have been renovated and restored to their original appearance are just south and north of Lincoln Rd., and that once fashionable shopping street is also slowly making a comeback.

On January 11 four blocks on Collins Ave. from 10th to 14th were closed to traffic, lined with food bottles, bands playing music of the past, booths selling artifacts and merchandise in fashion a generation or more ago.

Old restored hotels were open to inspection, most even today fully occupied by the elderly as well as young people. At Washington and 11th St. the Art Deco Kenmore Hotel's sign announced it was open all year with a strictly kosher dining room.

At the Moon Over Miami Ball in the restored Carl Fisher Clubhouse at 2100 Washington Ave., you could see guests wearing costumes of the 1930s, as well as formal wear of today. One guest came with a violin case . . . supposedly covering a gangster's machine gun of the Al Capone era.

The famous Wolfe's Restaurant at 2038 Collins Ave. has been restored and decorated with pcitures of stars of stage and screen of the period as well as those of today.

While walking along Collins to Lincoln Rd., I came across a Denny's Restaurant where the menu included luncheons for seniors over 55 years at $2.99. The lunch was one of the best on my week-long fact-finding trip.

The Miami Art Deco district is the only national historic district built in the 20th century. Architects built their pastel-colored hotels with whimsey and caprice, with stucco that swirls and swoops and spires that salute the sky. There are 800 of these fanciful buildings in the Art Deco area.

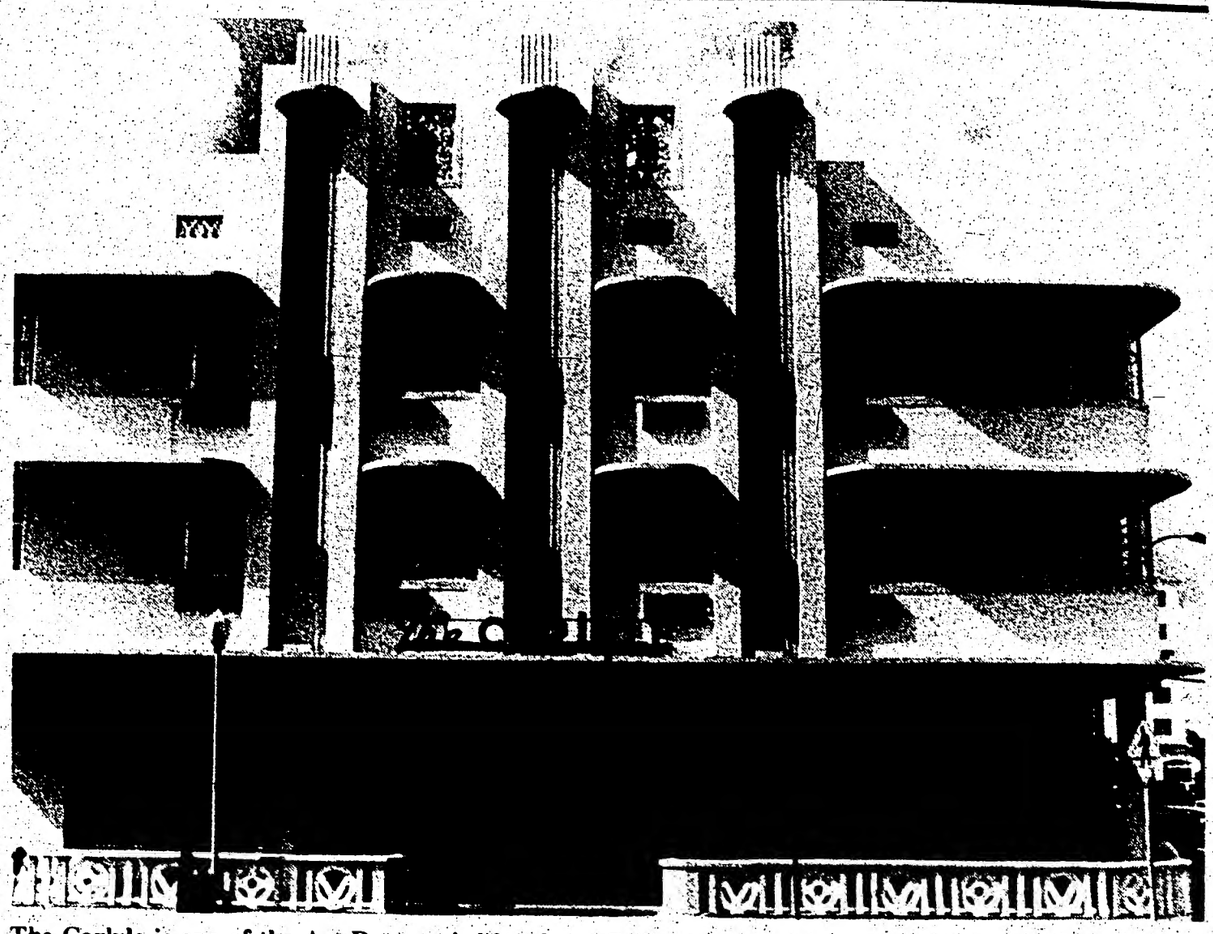
Decorations reflect tropical motifs. Railings and porthole windows originated on ocean liners, pelicans and palm trees appeared frequently in etched glass or bas relief, overhanging flat canopies or "eyebrows" were used extensively to shade windows from the tropical sun. Moonlit beaches, flamingoes and other aspects of Florida flora and fauna were used for decoration.

A visit to Miami Beach today should include a walking tour of the area from about 10th St. to Lincoln Rd., from Collins Ave. and Ocean Drive to Washington Ave. You'll find such landmark hotels as the Carlyle, Cardoza, Amsterdam Palace, Tides and many others.

In the area also you'll find the Bass Museum of Art, which in 1930 was the Collins Library. It has been enlarged since then, contains a fine collection of paintings, sculptures and furniture from the 14th to the 20th century, and has visiting exhibitions. A new Miami Beach library is nearby.

To top off a daylight visit to the Art Deco region, go north on Collins to the 125th St. area, the Bal Harbor district, and its deluxe hotels and shops. Take in a night club show such as the one I saw at the Sheraton Bal Harbour Hotel (9701 Collins Ave.) with an extravaganze of dancing girls in scenes from operas and modern musicales, magicians, jugglers and pantomimists.

For more information on the Art Deco district contact the Miami Design Preservation League at 1236 Ocean Drive, Miami Beach; phone (305) 672-2014. This organization was formed in 1976 with the aim of preserving the architectural and design heritage of the Miami area.



The Carlyle is one of the Art Deco period hotels on Collins Ave., Miami Beach, and has been restored as it was originally in the 1930s.

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No room for intolerance in pros

Wilks joins Richmond — only Jews in NHL

By
DAVID LAZARUS

New York Rangers defenceman Steve Richmond has put in a claim as the only Jewish player among some 400 Canadians, Swedes, Finns, Czechs and Americans who skate in the National Hockey League.

Not necessarily the case.

If true, then Brian Wilks, a rookie centre with the Los Angeles Kings, had better take a good hard look at his family tree.

Jewish players in professional hockey have always been a rarity.

Years ago Montrealer Larry Ziedel played for the Detroit Red Wings, and experienced a fair share of anti-semitic jabs both by opponents and spectators.

That appears to be a thing of the past.

Richmond, quoted recently in the January edition of the B'nai B'rith International Jewish Monthly, said that there are so many players from diverse ethnic backgrounds that there's no room for intolerance.

"We kid each other constantly," he said, "but the humor is all in good taste. As a professional team, we have to get along well with each other in order to win."

At 6 feet, 1 inch, and 210 pounds, Richmond displays a formidable presence on ice.

A graduate of Michigan University, the Chicago-born Richmond joined the Rangers after a superb athletic college career, and claims that New York is the ideal locale for a Jewish player.

"I never thought much about my Jewish background in college, but the years with the Rangers have given me a new sense of pride in my heritage. I've developed close friendships with Jewish New Yorkers, and I've had literally hundreds of people tell me how pleased they are to have a Jewish guy on the team."

It was a sometimes tough trek up the ladder for Richmond.

Friends, teammates, and even coaches back in Chicago thought it "absurd that an American Jew could play on an equal footing with the Canadians."

But who's got the last laugh now?

Richmond also does his bit on behalf of Jewish fraternal organizations, speaking at B'nai B'rith sports events and talking hockey with lodge members.

Toronto native Wilks told The Jewish Post (Winnipeg) recently he made the Kings' roster, coming up from the Kitchener Rangers in the Ontario Hockey League. Wilks was a second round draft pick in 1984.

For now the 175-pound, 5-feet, 11-inch 19-year-old is a fourth line skater and spends much of his time warming the bench, probably because the Kings have had a disastrous season and are depending on the front lines.

Kings coach Pat Quinn says that "Brian is coming along . . . getting his confidence.

"Early on in training camp, he was really pressing. He wanted a job badly, and as a result was really pressing. Now he is freeing up a little bit and he's a good offensive player and hopefully he'll improve his game defensively."

As The Post's Harvey Rosen says, "if persistence and determination are of any consequence, Brian Wilks' presence as an NHL regular is imminent."

Leading the rush is this white-clad Forest Hill forward in a game against the North Toronto Selects, the eventual tournament winners. [Freeze Frame Fotographics]

Forest Hill Selects tie winners

Atoms enjoy tournament

By
PAUL LUNGEN

TORONTO —

When you watch a National Hockey League game or even one in a junior league, you're watching players who have been groomed and trained for that level of competition for years.

They've participated in high-calibre tournaments since they were kids, honing their skills and getting a taste of the competitive atmosphere and publicity that goes along with being good at your game.

But what about the rest, the 90% of young players who play in the many house leagues that dot the hockey-playing landscape?

For the past three years, Coles (the book people) have sponsored the Coles Atom Select Hockey Tournament, geared to providing "the bells and whistles" for kids whose hockey careers likely will never advance beyond playing in dimly lit rinks at 11 p.m. before friends huddled together for warmth.

An all-star team from the 24-team Forest Hill Hockey Association — the Forest Hill Atom Select — took part in the recent 16-team competition, but they had to content themselves with the satisfaction of participating, not with the joy of victory.

Still, they took home commemorative pins and plaques, found oranges in their dressing rooms (just like the pros) and even media attention (the playoffs were carried on community access TV) "bells and whistles" that were promised them.

Their coach, Dr. Simon Colla, said the kids "had a great time, even though they hate losing. They had their adrenalin going."

The main purpose of the tournament, explained spokesman Stephen Magwood, was to boost the self-esteem of hockey players who play for fun — to show them "they're just as much heroes" as kids in the higher-calibre Metro Toronto Hockey League.

The boys from Forest Hill sported a 1-win, 2-tie record in the weekend event, but that wasn't enough to advance beyond the 3-game round robin competition into the playoff round.

Still, they tied the eventual tournament winners — The North Toronto Atom Select — giving the boys some satisfaction, Colla pointed out.

Here's how the Forest Hill Select line up: Playing between the pipes (members of the goaltender's union) were Howard Blitstein and Michael Schwartz.

Up front the roster included Alex Ogjanovich, Heath Applebaum, David Colla, Josh Wine, Daniel Pollack, Michael Stone, Jonathan Bloomberg, Robbie Grossman, Daniel Borins, Sean Rosenthal, David Shubs, David Hanick, Jeffrey Appleby, Elliott Shiffman and Joseph Moss.

Co-coach was Jerry Appleby and team manager was Sandra Shubs.

Some words of 'wisdom' from the past.

"Voyl iz der elter vos hot nit farshemt di yugnt."

"Happy are the aged who have not shamed their youth."

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Business Outlook

If you default on loan...

Court rules trust company RRSP can be seized

By SONNY GOLDSTEIN

TORONTO —

Much has been written on the safety of financial institutions for RRSP deposits.

We know that members of the Canadian depositor Insurance Corp., which includes almost all banks, trust companies, credit unions, etc., are covered for amounts up to $60,000 per depositor and in the recent collapse of two banks the government stepped in and covered depositors for all amounts.

Insurance companies, on the other hand, do not have specific depositor coverage, but the large stable ones are a very safe bet for almost any amount of money.

To further give peace of mind to people who put their RRSP (and other large deposits) into insurance company products such as guaranteed certificates and annuities, the companies are discussing some form of depositor insurance themselves.

But what if it's not the financial institution that goes broke, but the contributor to the RRSP.

While RRSPs are not assignable as collateral for a loan, many financial institutions do lend money to high-bracket taxpayers and then hold the RRSP as security.

In fact, court cases have resulted where the taxpayer did not repay the loan and the trust company seized the RRSP.

In most of these cases the courts have ruled that the trust company could get back their money which went into the RRSP in the first place.

Now a new Supreme Court of Ontario ruling has allowed a third party creditor to seize the assets of a trust company-administered RRSP because, even though there was a named beneficiary in the RRSP contract, that beneficiary designation by itself does not extend to the trust company RRSP the same protection that it would if the RRSP were with an insurance company.

A properly filed Writ of Execution was acknowledged to permit the creditor to force the trust company to turn over the assets in the plan to that creditor.

Because the RRSP that you get from an insurance company provides for the annuity payout in the contract (even though you don't have to take it if you can get a better deal somewhere else) and because there is a named beneficiary, creditors cannot seize those RRSPs while the taxpayer is alive, if the beneficiary is the spouse, child, grandchild or parent of the taxpayer or anyone else who is designated as irrevocable beneficiary.

That protection extends after the death of the taxpayer to any named beneficiary in the insurance company RRSP.

With the other financial institutions, creditors would be able to go after the RRSP while the taxpayer is alive or even after death and collect.

The message seems clear enough. If there is any chance that at some future date, you may owe more than you can repay, at least protect your own retirement and your loved ones by keeping your creditors away from your RRSP. For more information, contact Sonny Goldstein at 440-0060.

Conveyor belt moves potash

JERUSALEM (JTA) —

A new transportation system will cut the cost of sending potash from the Dead Sea to Ashdod port by more than $5 million.

A 18-kilometre conveyor belt, now under construction, will haul the potash, Israel's principal raw material export, from the Dead Sea, the lowest point on earth, up to a railway depot in the Negev hills.

Most of the 1.7 million tons exported annually is now trucked over mountainous roads to the depot where it's loaded onto the railroad for the last leg of its journey to Ashdod on the Mediterranean coast. The Dead Sea Works exports potash to Europe and America, mainly for agricultural use.

The new conveyor belt, which will simplify the journey to the railway terminal at Mishor Rotem in the Negev hills, is being financed through a consortium of British banks via Israel's Bank Hapoalim, with a $13 million guarantee from the British government's export credits guarantee department.

The first stage of the automated belt was completed at the beginning of January, and the company estimated that the entire project will be ready in a year's time.

The open mineral conveyor belt, being built by a British company, Cable Belt Ltd., represents a unique project of its type, according to the Dead Sea Works, due to its considerable length and the difficult terrain it crosses. The belt will rise 1,800 metres in an area of steep cliffs and deep gulleys.

Residential sales set Jan. record

TORONTO —

"Members of the Toronto Real Estate Board reported more MLS residential sales last month than in any previous January, with sales up 49% from a year ago," president Nat Green said recently.

"Despite the recent performance of the Canadian dollar, and the resulting higher mortgage interest rates, the strong resale housing market we experienced last year shows no signs of letting up," he added.

"Better than expected economic growth in the last quarter of 1985, combined with low inflation and sustained buyer confidence suggests that the upward trend in interest rates is temporary.

"However, it is only through an attempt by the federal government to tackle Canada's deficit that these positive market conditions will continue to exist.

"The upcoming budget later this month will provide insight as to whether deficit reduction truly is a priority."

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What a financial partner should be
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Business Outlook

PC task force hears submissions

Sunday shopping opposed

By JEFF ROSEN

TORONTO —

While leaders of the provincial Liberal and Conservative parties have indicated the need for changes to the Ontario Retail Holidays Business Act regulating Sunday shopping hours, the Conservatives' task force on extended shopping hours is hearing just the opposite.

"The predominant viewpoint is very strenuously against any extension of shopping hours," said task force chairman Terry O'Connor after four days of hearings.

The Oakville MPP said retailers, labor groups and church organizations have spoken against changing the act, while tourist-related businesses have called for changes to the law. At last week's hearing in Toronto, only five of 14 submissions favored extended hours.

In establishing the 6-man study group, PC leader Larry Grossman said the law should be changed to expand Sunday shopping in response to demand and the task force would determine how the law should be changed [CJN Jan. 16].

However, Bill Reno, spokesman of the 70,000 United Food and Commercial Workers Union representing both full- and part-time employees, told the task force that changes to the law would not benefit business or employees.

"How do people magically acquire more money just because there's more time to shop?" Reno asked the panel.

He said that extending Sunday shopping hours would give some employees another day off, while increasing the weekday workload of others.

Apearing before the traveling task force, Spadina Ave. furrier Paul Magder, an advocate of relaxing the current law, told the panel that all employees working Sunday should be paid time-and-a-half and that employers should be fined for forcing employees to work Sundays.

Magder has been charged more than 130 times under the Ontario Retail Holidays Business Act and faces fines of up to $1 million on charges still outstanding.

O'Connor said the task force will continue to hold hearings around Ontario until March 6 before drawing up its recommendations. The findings will then go to the Tory caucus and a report will be made public in April.

Marks & Spencer to add 4 stores

TORONTO —

Malcolm Hobbs, president of Marks & Spencer Canada announced Jan. 29 that Marks & Spencer, the world's fifth largest retailer, with 69 stores across Canada, will open four new Montreal area stores including downtown site on Wednesday, March 26.

Marks & Spencer has signed a 3-year lease to set up shop in the basement of Ogilvy's store at the corner of Mountain and St. Catherine St. W.

A new downtown store location had to be found because the current downtown Marks & Spencer closed its store at 907 St. Catherine St. W. on Feb. 22, to make way for construction of Cadillac Fairview's new Place Montreal Trust complex.

The decision to take over 13,000 sq. ft. of retail space in a competitor's headquarters follows on Marks & Spencer's September, 1985 buyout of two prime Ogilvy's store leases in Les Galeries D'Anjou and Carrefour Laval.

Marks & Spencer will stage three simultaneous, high profile opening day festivities at the two redesigned locations (Les Galeries D'Anjou & Carrefour Laval) and at Place Vertu on March 26.

Business luncheons to begin

TORONTO —

Both the business community and the Epilepsy Association of Metro Toronto will be the beneficiaries of this year's Toronto Business Luncheon Series.

The Epilepsy Association will receive net proceeds from the series, and businessmen will be able to attend four learning-luncheon sessions.

Presented by the Bank of Montreal the 1986 edition of the program features: Jerry White, business editor for CHFI radio and director of strategic planning for Laventhol & Horwath, and guest panelists. Sandy Hoyt of CHFI will act as master of ceremonies.

Held at the Sheraton Centre, 123 Queen St. W. from 12 to 2 p.m., the scheduled subjects are: Feb. 27 — Franchising 1986: New Strategies For Growth; March 27 — Marketing Excellence; April 29 — Management Stress And Health; and May 30 — Women In Business.

For more information contact the association at (416) 363-4011 or write it at: 80 Richmond St. W., Suite 804, Toronto M5H 2A4.

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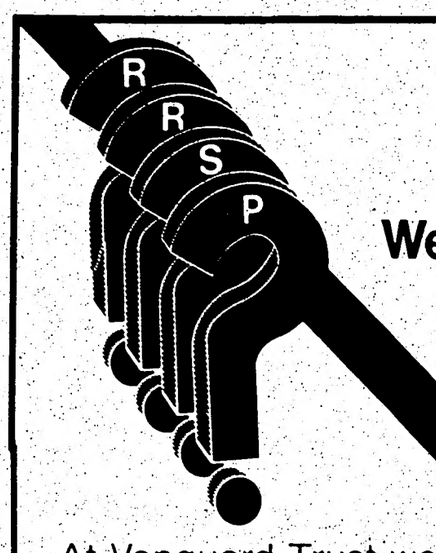

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Glencairn-Bathurst. 3 bedroom house. March 1/86. Phone 785-3463.

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ROSEDALE GLEN
Rare 3 bdrm., 1,950 sq. ft., upgraded suite, 6 appls., 2 parking, city & lake views. Call Marshall Cohen **960-1041.**

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2 bdrm., 2 bath SOLD rth bldg., ravine view, like new. 1546 sq. ft. $2_ 00 Marshall Cohen **960-1041.**

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WALK TO YORKVILLE
Fabulous 3 bdrm townhome. Poplar Plains Road. $389,900. Call Debbie Pirc **960-1041.**

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5 bdrms, 4 baths, finished lower level. Immaculate. $272,900. Tony Iannuzzi **960-1041.**

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Hurry! Only 1 suite left! 1,419 sq. ft. 1 bdrm & den. 16th floor. $135,900 Doug White **960-1041.**

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AVA ROAD — NEW EXCLUSIVE
Grand Lower Village Tude 5 bdrms.; library. Centre hall. Main flr. powde SOLD A much admired residence. For details call Barbara Kaplan or Elaine Yaffe, 483-4337.

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EXCLUSIVE — $769,000
Breathtaking 6 bdrm. home SOLD the Lower Village. Elegant principal rms.; smashing kitchen; Library. Renovated to perfection. Call Eve Hillman, 483-4337.

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Impressive 4-5 bdrm. residence. Grand entrance; formal library. Central air. Fin. lower level. Inground pool. Call Elaine Goldenberg or Nancy Prussky, 483-4337.

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Inviting 5 + bdrm. home. Restyled w/flair. Family rm. w/fireplace + w/o to wonderful garden. Central air. A rare find in the Village. Call Don Wagman, 483-4337.

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$569,000. Grand, Contemporary family home. Wonderful principal rms. Main flr. family rm. & powder rm. 4-5 bdrms.; Central air. Dble. garage. Exclusive with Miriam Aiken, 483-4337.

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$259,000. Excellent 3 bdrm. townhouse with all the extras. Master ensuite w/sauna. Lower level Family rm. Cental air. Call Gertrude Kerbel, 483-4337.

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A rare find. Each suite has 3 bdrms. Grand principal rms. Live in + collect the rent. For details call Susan Short, 483-4337.

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1st Ad. Up-to-the-minute 3-storey residence. 6 bdrms.; 5 baths; family rm. Nestled on a 200 ft. lot w/inground pool. Offered at $639,000. Call Gayle Mitchell, 483-4337.

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$399,000. Office/home in Yonge/St. Clair location. Fully detached and with parking. For details call Jack Solomon.

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Designer home in heart of city. 3 bdrms.; 4 baths. Goegeous window dressings & more. Call Elaine Goldenberg, 483-4337.

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Ultra Chic. Open con SOLD Completely renovated. 3 bdrms. + nanny's q. ters. Must be seen! Call Don Wagman or Miriam Aiken, 483-4337.

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$164,900. Excellent SOLD drm. 2-storey home. Central air. Fin. lower level t condition. Call Gayle Mitchell or Ruth Kerbel.

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BATHURST/WILSON — JUST LISTED
Updated 3 bdrm. Bu SOLD low on fabulous lot. Fin. lower level. Call Gary M chell, 483-4337.

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Bathurst/Wilson. Stunning 3 b SOLD Bungalow. Mint condition. Sep. in-law apt. C al air. Call Elaine Chelin, 483-4337.

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$489,000. Elegance & seclusion gives this 5 bdrm. home a country feeling. Main flr. family rm. & library. Gorgeous lot w/inground pool. Call Jack Solomon, 483-4337.

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Now $279,000. Elegant living/dining rms. 3 bdrms. Lower level family rm. Call Edie Winberg, 483-4337.

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WHY WAIT FOR SUMMER? — $147,500
This fabulous 3 bdrm. home could be yours. Master ensuite; sliding glass drs. from dining rm. Fin. lower level w/extra bdrm. Lots of upgrades. Call Judy Nathan, 483-4337.

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Approx. 2,600 sq. ft. of luxurious living with spectacular view of city lights from all rooms. Offered at $469,000. Please call Barbara Kaplan, 483-4337.

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Unbeatable Value. 3 bdrms. + den; eat-in kitchen; 3 baths; fireplace. Call Syma Solomon, 483-4337.

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$219,000. 2 bdrms. + den. Wonderful view. Don't miss seeing with Eve Hillman, 483-4337.

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$199,900 Super for Entertaining; 30' Fam. Rm. + Fin. Rec. Rm. + Bar Room + Den/Bdrm. + Ensuite + Alarm System, On Quiet Cres., 90 Day Poss'n, Call Warren Cooper 221-5515.

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$132,500 — $575,000 — Granite Place
$205,000 — Hazelton Lanes
$249,000 — Renaissance Plaza or Court
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$469,000 Fabulous Light and Space in 2 Storey Custom Built Home — Circa 1955, 4 Bdrms. on Second Level! Exceptional Entertainment Areas! Extras! Carol Barkin 487-4311.

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BATHURST/SOUTH OF STEELES
$270,000 Luxury Home, Double Garage, 7 Rooms, Extra Large Living Rm., Dining Rm., Ultra Modern Kitchen, Den with w/o to Patio, 2 Open Fireplaces, Huge Recreation Room, Large Sauna, Extra, Mr. Wasserman 961-4444.

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BATHURST & STEELES BEAUTY
3 bdrm. townhouse, 3 bths., fin. bsmnt., firepl., central air, 5 appls., upgrades. Shelly Halpern, 226-9770.

* * *

BATHURST & HWY. 7
Hunter's Pt. 3 bdrm., 3 bths., fam. rm., 2 w/o's, ravine lot, prime area. Shelly Halpern, 226-9770.

* * *

BATHURST N. OF STEELES
Super 2 storey, huge master, 3 bths., mn. flr. laundry rm., fam. rm., firepl., fully fenced. Joe Salomon, 226-9770.

* * *

YONGE NORTH
2 storey, professionally fin. bsmnt., fam. rm., firepl., Hollywood kitch., super location. Joe Salomon, 226-9770.

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SUPER TOWNHOME — 2,000 SQ. FT.
3 bths., firepl., eat-in kitch., 5 appls., air, fam. rm., sunken living rm. Joe Salomon, 226-9770.

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BATHURST-STEELES VILLAGE
4 bdrm. backsplit, fam. rm., fin. bsmnt., central air, pool-sized lot. Vendor bought! Shelly Halpern, 226-9770.

Forest Hill
REAL ESTATE INC.·REALTOR **488·2875**

***WALK TO SYNAGOGUES! $269,000**
Perfect family home "House & Gardens" decor. 4 bdrms, main floor den. Jeffrey Wagman/Judy Silverberg 488-2875.

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***1ST AD! DESIRABLE RIDGEGATE!**
$299,000 Extra large lot! Spacious 4 bdrms. Fabulous master sitting room. W/o cedar deck. Eleanor Wagman 488-2875.

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***A FAMILY'S DREAM IN THE LOWER VILLAGE**
Marble entry leads to bright and sunny rooms. Light oak floors "Dream Kitchen", 5 bdrms, 3 full baths, den + play room, custom finished. $495,000 Jeffrey Wagman 488-2875.

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***LOWER VILLAGE — LUXURY TOWNHOUSE**
$585,000 Sunken living room with fireplace. Main floor den, 3 bdrms. Double garage. Cathy Kwinter 488-2875.

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***ROSEDALE — UNDERSTATED ELEGANCE $639,000**
Unique design high ceilings, traditional moldings & staircase. 2 storey master. Large foyer. 5 bdrms. — completely updated. Gloria Cole 488-2875.

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***LOWER VILLAGE CLASSIC $679,000**
Spacious rooms enhanced by an open flow. High ceilings, trad. moldings. Perfect setting for your favourite antiques. 5 family bdrms. 3 baths. An exciting beamed ceiling family room. David Wagman 488-2875.

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***LOWER VILLAGE — A WINNING STYLE!**
Exquisite grounds! Fabulous entertaining centre! Oak pegged floors. Green house overlooking garden! 6 bdrms. + master sitting room. $865,000. David Wagman 488-2875.

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***TUDOR FLARE IN THE LOWER VILLAGE!**
Stone and stucco residence. Rich oak and walnut panelling. Panelled library and family room on main. 6 grand size bdrms. Pool, sauna, jacuzzi! ++++ $985,000 Eleanor Wagman 488-2875.

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BATHURST MANOR — JUST LISTED!
Spacious 3+ bdrm. sidesplit, feat. ultra-modern kitch., master ensuite, panelled den w/o, dble. garage, close to all amenities. Becky Wener, 731-7111.

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SHEPPARD — FAYWOOD $179,000
Large 3 bdrm. sidesplit, with dble. garage, lg. kitchen, fin. bsmt. apt. with sep. entrance. Ted Waxman, 731-7111.

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BATHURST-STEELES — JUST LISTED!
Exquisite 4 bdrm., mn. flr. fam. & laundry rms., spacious eat-in kitch., dble. gar., landscaped, extras! $159,900. Ted Waxman, 731-7111.

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BATHURST-STEELES — JUST LISTED
Spacious, 3+ bdrms., master ensuite, professionally fin. bsmnt. + nannie's rm. Central air, vac & more! $149,900. Michael Spagat/Brad Brown, 731-7111.

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BATHURST-STEELES NEAR SCHOOL & PARK
Reduced! Charming 3 bdrm., 2 storey, separate liv. & fam. rms., 2½ bths., well decorated. Extras! Dillon Jones, 731-7111.

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NORTH BATHURST — DREAM HOME
Totally upgraded 4 bdrm., finished bsmt., in-ground pool & lots of toys. Quiet cul-de-sac! Brad Brown, 731-7111.

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BATHURST — STEELES $126,900
3 bdrm, lg corner lot sunny kitch., with w/o to lg garden. Evelyn Pollock 731-7111.

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BATHURST - HWY. NO. 7 — CONDO
Luxury brand new 2 bdrm., Fla. rm., master ensuite, super value! $113,900 Bella Beer, 731-7111.

MISTER REAL ESTATE

GREEN LANE - LESLIE $279,900
High demand area, oversized fenced lot, 4 bdrms, family rm & fireplace, study, beautifully upgraded! ETHEL GOLDMAN 223-5100.

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BAYVIEW-STEELES $429,000
Exclusive street, mod. luxury home, open plan, main family rm + library, fabulous master ensuite, enormous walk-out bsmt. BEV BURSTEIN 223-5100.

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3000 BATHURST — ADULT CONDO
Beautifully furnished, master ensuite, cozy den, neutral colours, no pets. Immediate possession. MIRIAM ROSE 223-5100.

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Historic Homes of the Future by Shane Baghai. Bayview-Finch. Custom 4 & 5 bdrm executive homes in prime location. Architect David Wooldridge. Outstanding workmanship, construction, designer finishings. Plaster walls, Salvarani Kitchens, whirlpool, skylights. Don't miss out! Fabulous values. CAROLYN FELDMAN 223-5100.

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BATHURST-DREWRY — 3,000 SQ. FT.
Unique 4 bdrm home in desirable area. Fabulous addition plys new kitchen & finished bsmt. Priced right at $189,000. CAROLYN FELDMAN 223-5100.

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GREEN LANE — WEST OF LESLIE
Executive 4 bdrm home, 3,000 sq. ft. on quiet street, quality & fine finishings throughout. To see call LAUREEN UNROTH 223-5100.

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NEW LISTING $339,000
Spacious 4 bdrms, 2 storey, situated on half acre lot with 107' front. Bayview Glen area. Ideal for renovations or addition. JANINE PITCH 223-5100.

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PENTHOUSE — CUSTOMIZED SKYMARK III
$299,900 Great view, over 2,100 sq. ft. of luxury. Marble foyer, 4 skylights, recessed lighting, oak floors, family room + fireplace, 6pc. ensuite & sauna, ++++ ETHEL GOLDMAN 223-5100.

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BAYVIEW — OLD ENGLISH LANE
Chance of a lifetime! Customized dream Carlton home, magnificent 120 x 150 lot, inground pool, triple garage. BEV BURSTEIN 223-5100.

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BATHURST-STEELES RAVINE — MUST SELL
$115,900. 2 Storey, 3 bdrms, 2 baths, attached garage, large living rm, close to bus, shops. Quick closing. LEONID KOGAN 224-2800.

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HUNGER'S POINT — ONLY 2 LEFT!!
3 & 4 bdrms, family rms, fin. bsmt + walk-out, premium lots, last chance for this area. $132,900 DAVID LAREN 224-2800.

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UNIQUE PENTHOUSE WALK-TO SYNAGOGUE
Builders own 3 Bedroom + Den — gourmet eat-in kitchen — loads of extras. Sabbath elevator. 10 Prue! Rachel Ilany/Alyce Dlouha 488-4488.

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ELIZABETHAN TUDOR — VALLEY VISTA
$1,390,000. Commanding top of the valley setting! Terraced stone patios — Pool — Cabana. Sensitively renovated to highest degree of luxury! Unbelievably large principal rooms! Elise Kalles 488-4488.

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GRANDEUR IN THE ENGLISH TRADITION
$1,950,000. Stone Mansion in Forest Hill with Portico entrance. Grand "Baronial" Hall & staircase. Massive principal rooms. Marble baths. Indoor Pool/Sauna complex. Impeccable maintained & modernized! Elise Kalles 488-4488.

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***NEW LISTING! UPPER VILLAGE $349,900**
Marble 3 + 1 bdrm, 4 baths, 2 storey solarium. Fabulous gallery staircase. Overlooks open plan living/dining room. W/O bsmt. Double garage. Air conditioning. Neutral decor. Mint condition! C. Greenglass/N. Kopman 441-2888.

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***LOWER VILLAGE — CUSTOM ULTRA MODERN**
Designer decor. 3 skylights. 9' ceilings. Bleached oak floors. Inground pool. Thousands $$$ in extras. $579,900. Natalie Kopman 441-2888.

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$329,000. Interior decorated and renovated with every conceivable feature! 11 room + finished bsmt, 20' family rm, rosewood panelled, new Hudson kitchen. Maxine Povering 736-1100.

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BEST VALUE AT BATHURST-STEELES
Reduced to $124,500. Detached, all brick, 3 bdrms, ensuite bathrm, great condition! Wendy Teperman 736-1100.

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BATHURST-MANOR "NEW EXCLUSIVE"
$159,500. 3 bdrm sides SOLD main family rm, fireplace, finished bsmt. Maxi[illegible] Povering. 736-1100.

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BATHURST-CENTRE "CONDO RENTAL"
$1,250 per month. Largest suite in brand new building, 2 bdrm, 2 baths. Leah Gorlicky 736-1100.

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HUNTERS POINT — MAGNIFICENT 5 BDRM!
Reduced for immed sale to $239,900! Marble foyer, walk-out bsmt to ravine. Steven Nadajewski 736-1100.

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NEAR GERMAN MILLS SCHOOL $189,900
Recently redecorated! 4 huge bdrms, family rm, finished bsmt, mature landscaping. Betty Goldkind 736-1100.

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SHEPPARD-BATHURST ONLY $134,900
3 bdrm center hall bungalow, 2 bdrm in-law apartment, deep lot! Maxine Povering 736-1100.

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BAYVIEW-WILLOWBROOK $112,500
3 bdrm townhome, fireplace in living rm, eat-in pine kitchen, central air. Betty Goldkind 736-1100.

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BATHURST-STEELES — ONLY $89,900
3 bdrm townhome, end unit, 2 baths, finished bsmt, underground parking. Al Sidofsky 736-1100.

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YONGE-STEELES $174,900
3 bdrm, sidesplit, main floor family rm, 60 x 132 lot, owner left country! Steven Nadajewski 736-1100.

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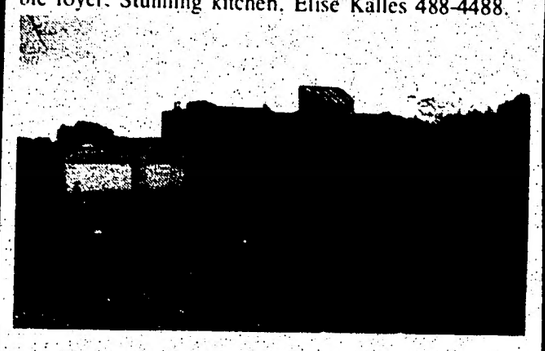
$2,950,000. Bridle Path estate of immense character! 3-year old contemporary of utmost luxury! Fabulous 40' x 20' indoor pool complex. 6 bedrooms (all ensuite) Marble foyer. Stunning kitchen. Elise Kalles 488-4488.



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TENNIS ANYONE! YORK MILLS/LESLIE
$399,000. Lovely pool-size lot with tennis court! Five bedrooms with main floor family rm. + library. Pearl Garfinkel 488-4488.

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CUSTOM BUILT BACKSPLIT. BATHURST/FINCH
$254,900. 4 Bedrooms, study and Family Rm. Good financing available. Pearl Garfinkel 488-4488.

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RIDGEGATE — RAVINE — AMHERST MODEL
Beautiful 4 BDRMS +. Master Bdrm. with adjoining sunken master retreat — Cathedral ceiling + fireplace. Bleached Ash Flrs. Neutral Decor throughout. Pearl Garfinkel 488-4488.

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***BAYVIEW-FIFESHIRE RAVINE "UNIQUE"**
$575,000 Architecturally designed 5 bdrm tri-level, cathedral ceilings, 2 walkouts, prestige area. Simone Stern/Marion Alberga 441-2888.

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***BRIDLE PATH — "1 ACRE" $849,900**
Rambling 5 bdrm bungalow. Huge sun-filled living room, large barnwood family room, den, custom wormy walnut kitchen. Great opportunity! Marion Alberga/Simone Stern 441-2888.

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THE BRIDLE PATH — BRAND NEW $799,000
4,400 sq. ft. on private cul-de-sac. Gorgeous 2 storey entrance. 5 bdrms, den and family room. Marion Alberga/Simone Stern 441-2888.

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***STUNNING RIDGEGATE — CAMBRIDGE MODEL**
4 bdrms, marble floors, skylight. Greenhouse kitchen, appl. Central air & vac, alarm system. Mint condition. N. Kopman 441-2888.

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***YORK MILLS-BAYVIEW — PRESTIGIOUS COURT!**
Do not regret later — call now! R. Blass/N. Fruitman 441-2888.

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***WONDERFUL STREET — LOT ++! VALUE ++**
$549,000. 4 bdrm. Inground pool. Cabana in English garden. N. Fruitman 441-2888.

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$229,000. Totally upgraded 4 bdrms, 4 baths, fam. rm., fin lower level, marble flooors eat-in kitchen and more. Bruce Track 485-2299.

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CEDARVALE
$227,900 den on main, 3 bdrms, fin bsmt with 4 piece bath, modern amenities. W. Wynter 485-2299.

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BRIAR HILL 1ST AD!!
$219,000 Contemporary, luxury! 3 bdrm 2 storey. Tastefully decorated. Family room, private drive and more. Elizabeth Spivak 485-2299.

***EXQUISITE, BRIGHT & CHEERFUL**
Bathurst-Coldstream-Glengrove. Totally renovated 9+ room home. Perfect for entertaining. Jacuzzi, marble bathroom. Central air & vac. 17 pot lights, 3 skylights, 2 fireplaces. Interlocking brick patio, pathway & driveway. Call Margaret Greenhill for all the other details. Only $425,000. 488-5002.

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Private Sale. Bathurst-Eglinton. First Ad. Beautiful 2 storey, 3 bedroom brick home. Marble fireplace. Walk out to patio. Finished basement, central air. Many new extras & upgrades. Close to shopping & schools. 789-0223.

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DON MILLS-STEELES
2 sensational townhomes, 2 unique styles, 2 separate tastes. $89,900 & $115,500. Call Art Hanick, 488-2444 or 223-1447.

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ABSOLUTELY SMASHING
$309,000. Don Mills & Steeles, beautiful det. 2-storey, 4 + bdrms., fin. bsmt. w-wet bar & firepl. Covered patio in back, looking onto greenbelt. 4 baths, cent. air. Rickey Fitzerman, 783-3333.

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BATHURST-WILSON — RARE
5 bdrms., 3 baths, sep. bkft., powder, fam., mn. flr., fin. bsmt., w/out, sauna, c.a.c. Recent addition, new roof, hydro, plumbing; large garden, att. gar.; convenient to bus, 401, schools, shuls. Reduced — fast sale, vendor moving. S. Banack, 783-3333.

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BATHURST-GLENCAIRN
Huge custom built 4 bdrm. on 1 level, lge. kitchen, family rm., w/o's, rec rm., 2 car gar., lge. lot. A1 location.

* * *

BATHURST-STEEELES
Lge. 4 bdrm., family rm., huge living & dining, up to date kitchen, w/o's, 4 baths, sauna & whirlpool, fin. lower level. Move-in condition.

* * *

NORTH BATHURST
Reduced price, 4 bdrm. 2 storey, good size living & dining, w/o, lge. kitchen, rec rm. Steps to plaza, TTC. Excellent buy.

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BATHURST-STEELES
$109,500, first time offered! 2 storey, 3 bdrms., good size living-dining, f.p., w/o, up to date kitchen, 5 appls., rec. rm., gar.

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SPRING FARM
Beautiful corner property, detached 3 bdrm. 2 storey Victorian, living rm. features bay window & open fireplace, 3 baths, w/o from eat-in kitchen to large fenced yard, separate dining rm. Dale Noble **785-3000.**

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RICHMOND HILL COUNTRY CLUB
5,000 sq. ft. custom built mansion, 5 bdrms., 5 baths, huge gourmet kitchen, triple garage, ½ acre lot. Bruria Frances **785-3000.**

785-3000

BATHURST—LAWRENCE
A cosy 2 bdrm house with fin. bsmt., 2 bths., 50' lot. $136,900. 787-7854.

* * *

3000 BATHURST
Upgraded 2 bdrm. +den, sunroom, west exposure, 1,400 sq. ft. Early possession. 787-7854.

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EDWARDS GARDENS — NEAR LAWRENCE
$339,000. Just reduced. Move-in condition. 3 bdrms. & den on one level. Pool. $$$ in extras. Natalie Schacter 449-2020.

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DONALDA CLUB TOPS TO ENTERTAIN IN!
$374,900. Custom blt.! Lr. fam. rm. Rec. rm., fam. rm. all above grnd. level! Sep. MBR suite. Delightful garden. M. Dick 449-2020.

* * *

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OBITUARIES

Matheus, Gershon. Suddenly on January 20th, 1986. Late of 380 King St. #904. London, Ontario. Formerly of Toronto. Beloved husband of Ilse Matheus. Father of Debbie & Claudia (Mrs. William Rotenberg), both of Toronto.

OBITUARIES

Bekesi, Adele on February 1, 1986, late of Heritage Nursing Home.
Bloom, Joseph on February 2, 1986, late of 4001 Bayview Ave., +207.
Caplan, Jack on February 1, 1986, late of 6000 Bathurst St., +404.
Davidson, Robert on January 27, 1986, late of 120 Shelborne Ave., #708.
Foldi, Agnes on February 1, 1986, late of 300 Antibes Dr., #1014.
Gertler, Mendel on February 3, 1986, late of 30 Kennard Avenue.
Goldenberg, Max on January 29, 1986, late of 45 Barclay Road.
Klein, Alex on January 28, 1986, late of 145 Marlee Ave., #718.
Rosenbaum, Rose on February 3, 1986, late of Baycrest Centre.
Schlesinger, Max on February 2, 1986, late of 143 Regina Avenue.
Troster, Benjamin on February 1, 1986, late of 20 Shallmar Blvd., #512.
Vasilyeva, Etta on January 28, 1986, late of 855 Roselawn Ave., #804.
Waldman, Ruth on February 3, 1986, late of 601 Finch Ave. W., TH 2.

Steeles-College Memorial Chapel

Saleh, Shohet on 1/21/86, late of 4850 Cote St. Luc Rd., # 80 Montreal H3W 2H2.
Roff, Fanny on 1/21/86, late of Baycrest, Tor., Ont.
Cohn, Lew on 1/21/86, late of 39 Raglan Ave. #512, Tor., Ont.
Dolgoff, Sophia on 1/22/86, late of 525 Chaplin Cres. #607, Tor., M5N 2N2.
Tucker, Irving on 1/22/86, late of 135 Antibes Dr. #1405, Will., M2R 2Z1.
Broeder, Anna on 1/23/86, late of 31½ Peveral Hill N., Toronto.
Rosner, Louis on 1/25/86, late of 35 Whitburn Cres., Toronto.
Frydman, Abraham on 1/25/86, late of 3890 Bathurst St. #107, Toronto.
Szilagy, Elizabeth on 1/25/86, late of 3560 Bathurst St., Toronto.
Trachtenberg, Abraham on 1/26/86, late of 44 Stubbs Dr., #211, Willowdale, Ontario.
Wise, Arthur on 1/25/86, late of 248 Acton Ave., Downsview.
Manson, Rita on 1/26/86, late of 34 Carscadden Dr., Will.
Fromstein, Anne on 1/26/86, late of 77 Finch Ave. E. #638, Downsview.
Gordon, Sydney on 1/26/86, late of 57 Charles St. W. #1708, Toronto.
Fischman, Annie on 1/27/86, late of 3560 Bathurst St., Toronto.
Shoenberg, Saul on 1/27/86, late of 2045 Finch Ave. W., Toronto.

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X-ray dye use better

TORONTO —

A new contrast dye used in specialized X-ray procedures which causes less distress than conventional materials is being employed by the Toronto Vascular Institute even though it is costing the institute about $7,000 per month to do so.

Dr. Roger Stronell says that he and his partner, Dr. Ronald Colapinto, are using one of the new dyes, iopamidol, in their clinic even though they are not yet being reimbursed by OHIP for the newer, more expensive material.

Stronell says that he and Colapinto (both are on the faculty of medicine at the University of Toronto), are "opted-in" doctors and are not passing on the additional cost to their patients. But that cost is beginning to become prohibitive says Stronell, and he is hoping that funding will soon come from the Ontario ministry of health.

The advantages of the new dyes include "a safety factor in clinical trials that cannot be ignored by physicians," says Stronell, director of the clinic.

Literature from the institute states that patients with a history of allergies have suffered moderate and severe distress, including problems with breathing, heart function and the nervous system when conventional dyes have been used.

As a result, iopamidol is the only agent being used by the institute in all diagnostic and therapeutic radiologic procedures, the literature says.

Opened last May, the Toronto Vascular Institute offers a variety of diagnostic and treatment practices usually carried out in a hospital setting.

The service includes diagnostic radiography in a wide range of health problems, interventional radiography (in which the doctors intervene to halt or change the course of a disease), ultrasound scanning and angioplasty, a relatively new, non-surgical method of freeing blocked arteries.

Both Colapinto and Stronell are international specialists in angioplasty and have carried out more than 1,200 such procedures, a release from the institute states.

In addition to their experience, the physicians also have up-to-date equipment like the Duplex Doppler Ultrasound scanning process.

Unlike the traditional ultrasound machines, the Duplex Doppler not only uses sound waves to assess blood flow in the carotid arteries, but also provides doctors with pictures of the anatomy of the arteries and records pictorially what is going on inside the vessel.

Patients can be referred to the institute by physicians and surgeons in private practice or on the staff of hospitals.

For more information phone the institute at (416) 591-8462.

Union leader demonstrated support often

Willie Villano remains staunch friend of Israel

By
PAUL LUNGEN

TORONTO —

Back in 1966 when union organizer Willie Villano was transferred to Canada, he felt like "a soldier" posted to a new camp.

He was sent to Toronto by union officials in New Jersey to take up a position with the International Ladies Garment Workers Union (ILGWU).

There was lots to do — organizing, working as a business agent. "I did everything," he recalls.

He also found himself immersed in a union where Yiddish was commonly used, much as it was back in Jersey. Villano's connection with Jews and Israel had already been established years before, and the Jewish labor leaders in Toronto soon found in Villano a friend of Israel whose ready support they could count on.

Villano, who officially "retired" as manager of the ILGWU last June, demonstrated his support for Israel often, especially during the height of the Yom Kippur War in 1973.

Villano went from shop to shop urging members of the ILGWU to buy Israel Bonds. And they did, much as they had contributed in 1948-49 in New Jersey, when Israel was fighting for its life. Approximately $100,000 was raised in 73.

When Villano learned he had been mistaken in promising that the bonds could be cashed in at any time, he recalls, "I bought them (from people who wanted to cash them in) — I wanted to live up to my word."

Looking back on his many years as a union man from his office in the Toronto Labor Lyceum near Spadina and Cecil, Villano recalls he met his wife Frances on a picket line 50 years ago when he was organizing workers in New Jersey to create a union shop.

Villano recalls that in 1938 most of the garment workers were Jewish — "I was one of the few in the industry who wasn't Jewish."

Willie Villano

Afterwards waves of immigration brought in other ethnic groups. "The members were Italian, Greek, Chinese, Indian and Pakistani. Whatever immigrants land on our shores come to us first," he says.

May learn Chinese

With the influx of Oriental workers in Toronto, Villano says he may soon have to learn Chinese.

"Did you ever speak Yiddish?" he's asked.

"A bissel (a little bit)," he says quickly.

Hy Fogelman, executive director of the Israel Histadrut campaign for Ontario, calls Villano "a strong supporter of Israel. In 1948, he stopped work in the shops until the bosses and workers contributed to Israel."

Al Hershkovitz, a retired business agent for the Fur Workers Union, recalls working on the same floor as Villano in the Labor Lyceum on Spadina and St. Andrew.

"He was involved in the Italian community and in support of Histadrut. He got his union involved in fund raising and he visited Israel," Hershkovitz recalls.

Villano's impressions of Israel remain strong, five years after his last visit. "I love it. It was desert and they made it flourish. What they did was almost impossible for anyone to do," he says. "As a matter of fact, it's the only democracy in the Middle East."

While Villano maintains an interest in Israel and the Histadrut, those are not his only connections to things Jewish. He's also a member of the Jewish Labor Committee and is an honorary member of ORT.

His current activities would take pages to recite, but his interests range from a myriad of union activities to a position as a member of the board of governors of George Brown College, to membership in the Toronto Labor Council.

Several years ago, the Italian community honored Villano by naming him Man of the Year, and he has been knighted by the Italian government.

Villano, sitting behind his cluttered desk puffing on an ever present pipe, is especially proud of The Willian A. Villano Building, a 16-storey-140 unit apartment complex on Eglinton Ave. near Weston Rd. that is scheduled for full occupancy by March 1.

The Ontario fashion industry dedicated the building in Villano's name to acknowledge "a lifetime of distinguished leadership to this industry and support to a large variety of community projects."

"It's something I never would have believed would happen to me...It will live forever," he says.

While the dedication of a building may be a fitting tribute to a retired union man, Villano, aged 70, though officially retired, is still going strong.

In fact, "I'm working harder now than 30 years ago," he says. Villano manages five (investment) funds for the 4,000 Toronto members of the ILGWU, and is active in lobbying the federal government.

He's concerned about imports from Sri Lanka, Hong Kong and Taiwan, where people make from 15-40¢ per hour, he says. "It's difficult to compete, but we want a fair share of the market."

He's also negotiating with the city for a day care centre, and he manages the union — it's still a 5-day a week job, he says.

Looking back on his life's work, Villano pauses for a moment's reflection and says he's most proud of "serving the people. As long as I served the people and made a better life for them, I'm happy. That's why I joined the union."

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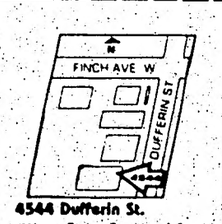

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Supplement to The Canadian Jewish News, Thursday, February 13, 1986

Viewpoints

THE CANADIAN JEWISH QUARTERLY VOLUME XIV, NUMBER ONE, 1986

Jewish Education:
Some Modest Proposals

by Morton Weinfeld

The following article has been excerpted from a longer study, The System of Jewish Education in Montreal, *presented to the Jewish Education Council of Montreal in November, 1985.*

In the Montreal setting, two factors enhance the case for Jewish education, apart from the basic fact of positive Judaic outcomes for the students. First, we find that many Jewish parents who themselves had little or no Jewish education are sending their children to Jewish schools. Thus their children's schooling becomes a major, and perhaps the only, link these families have with a Jewish life. This is another example of what has been called "child-centered Judaism", which is a dominant characteristic of North American Jewish life. In some families, this fact leads to a process of reverse socialization, in which the children, via the Jewish school, socialize their parents Jewishly. For the first time, such Jewish families experience Jewish holidays or Jewish concerns. Anecdotal evidence of this type of influence abounds, in Montreal and elsewhere, though scientific estimates of its frequency are unavailable. The point is that Montreal, with its large non-Orthodox day school population, may offer a "second chance" for some Jewish families to rediscover, or discover, their Jewishness. Thus the Jewish school plays a role in promoting Jewish identity and cohesion *now*, for the community, and not only in the future.

A second important aspect of the Montreal day school system: it serves as a significant force which makes Montreal more attractive for young Jewish families seeking to provide for their children affordable, high quality Jewish education. Montreal compares in both quality, diversity and affordability of Jewish education with most other North American communities. While this is unlikely to be the single decisive factor for young families, it is a communal asset and part of the high quality of Jewish life in Montreal, and may predispose young Jewish adults to stay in Montreal.

Problems Facing Montreal Jewish Education System

We can summarize the situation of the system of Jewish education in Montreal as follows:

There is a high quality, diverse, day school system with is faced with problems which, if left unresolved, threaten its viability. Increasing tuition fees, necessitated by rising costs and inadequate government grants, squeeze middle class parents and make elite non-Jewish private schools relatively affordable to middle and upper middle class Jewish parents. They also increase the scholarship burden for the school itself. Crowded or substandard facilities weaken the attraction of day school education for some parents. The long school day, the relatively heavy multilingual curriculum, may pressure parents of average ability students out of the day school system. Jewish day schools must develop the ability to provide a range of support services and extra-curricular activities befitting a de facto public school system of the Jewish community.

Supplementary schools of the traditional congregational-affiliated sort have fallen on hard times as day school popularity has increased. Both day and congregational schools are threatened by the development of actual and potential Judaic studies options within non-Jewish public schools. New initiatives and energy must be directed to the supplementary school sector.

Demographic conditions suggest that enrollment pressures may not increase in the future as they have in the past, and that needed upgrading of facilities may take place without necessitating expansion.

Day schools as a whole require financial assistance from the community, particularly in the area of scholarship relief. Those schools which need it must also be enabled to have newer or upgraded facilities.

Morton Weinfeld *is Chairman and Associate Professor in the Department of Sociology at McGill University.*

LEON KRONITZ IN MEMORIAM

The recent death of Leon Kronitz has been widely signalized in our community, and rightly so, for his major contributions in so many areas of Canadian Jewish life. The Editorial Board of Viewpoints *wishes to pay tribute to him for one of his lesser known achievements: the founding of* Viewpoints *under the aegis of the Labor Zionist party. He was, in fact, the father of* Viewpoints. *We know that he derived great satisfaction from the growth of* Viewpoints *to its present national distribution of 48,000. We hope that we have fulfilled his hope that our periodical would provide a forum for serious and informed discussion of all matters affecting the cultural, philosophical and religious life of Canadian Jewry.*
All honour to his memory.

THE EDITORIAL BOARD

SOME MODEST PROPOSALS

Below are several proposals, some rather far-reaching, which I would place on the communal agenda for possible discussion as fundamentally new approaches to current and future educational problems.

Eliminate Government Grants

The idea would be for all, or some, or one, of the Jewish day schools in Montreal establishing themselves as independent private schools, without government grants of any type.

The main advantages of such a move would lie in the areas of maintaining enrollments, and in certain curricular or pedagogic gains. Such schools could be free to modify their curriculum to require fewer hours of Hebrew and/or French, according to the desires of the parents. Thus the school day might be shorter, which would benefit most students. In addition, this option might retain in the Jewish day school system those Jewish parents who were marginally committed to Jewish education or most particularly concerned about (misplaced) fears regarding inadequate English instruction. These might well become schools for Jewish children rather than Jewish schools.

Another advantage of such an option, is that it would mitigate some of the negative consequences of Bill 101 for new anglophone immigrants to Montreal.

The main disadvantage is first, that the per pupil costs of such schools might rise, possibly in the range of 20% to 40% and that this amount would have to be obtained from either increased tuition fees, other donations, or community sources. They would most likely become schools with almost exclusively upper income population, and would also draw the more marginally Jewish students away from the other Jewish day schools.

Such a step might also exacerbate already existing class divisions and tensions within the Montreal Jewish community, and which are to a certain extent already reflected in the make-up of the various day schools.

There would be of course differences, depending on whether all affiliated schools or just one or two schools, might embark on such a strategy. A major reallocation of communal resources would be required in the former case, since tuitions might rise across the board.

A Two-Tiered System

A variant of the preceeding option might be to designate one or more Jewish schools (or branches) as a "minimal" Jewish school day school, retaining provincial funding by maintaining the requisite hours of French, yet lowering the hours of Jewish or Hebrew instruction. Such a school would be able to retain tuition at a competitive level (perhaps even slightly less if total hours were reduced) yet provide students there with a minimal though less thorough Jewish educational experience.

The attraction of such school again lies in its appeals to the marginals. It might help educators and the community come to grips with the puzzling phenomenon of large numbers of minimally committed Jews in the Jewish day school system. It would be less elitist than the type of independent Jewish school proposed above, with no provincial grants.

The main drawback is that such a school might undercut the very raison d'être of Jewish day schools, namely, the provision of a quality Jewish education. (Of course, this assumes that a meaningful Judaic foundation could not be provided in 6-8 hours per week, in such a school. Perhaps it could.)

A practical disadvantage is that such a school would be particularly strong in competition with other day schools.

Both of these two options could only be considered if sufficient evidence accumulated that under the status quo day school enrollments might suffer and the system as a whole would decline as families marginally committed lowered their propensity to have their children attend.

In the long run, either proposal one or proposal two would possibly and

Continued on page 2

IN THIS ISSUE

JEWISH EDUCATION: SOME MODEST PROPOSALS
by Morton Weinfeld . . . . . **page 1**

EDITOR'S NOTEBOOK . . . . . **page 2**

JEWISH EDUCATION: FROM PHILOSOPHY TO IMPLEMENTATION
by Julien Bauer . . . . . **page 3**

ONWARD JEWISH SETTLERS: A SHORT HISTORY OF GUSH EMUNIM
by Mordechai Nisan . . . . . **page 4**

ULTRA-ORTHODOXY IN ISRAEL: DOES IT DESERVE OUR TZEDAKAH?
by Sally Zerker . . . . . **page 6**

MESSIANISM FOR THE MASSES
by Rabbi Allan Nadler . . . . . **page 7**

POETRY
by Seymour Mayne . . . . . **page 8**

Viewpoints

Editor's Notebook

The lead article in this issue brings to mind an old joke about a nervous young preacher in a church in the American South who asked advice from an older colleague and was told: Son, you can magnify and you can sanctify but you dassen't specify.

Every writer on the subject of Jewish education is prepared to magnify and sanctify the need for increased funding; very few are prepared to specify exactly how this is to be achieved. Morton Weinfeld, at the request of the Jewish Educational Council of Montreal has recently completed a comprehensive survey of Jewish education in Montreal which fully documents the need for increased expenditures by the community if Montreal's enviable record in this area is to be maintained; even more important is the fact that he has courageously delineated a number of ways in which increased funds might be made available for this purpose — all of them involving major shifts in the present priorities of Allied Jewish Community Services, the umbrella organization in Montreal. His declared purpose is to stimulate discussion, an objective we predict will be amply fulfilled.

The first such discussion is that of Julien Bauer, who has long been concerned with what he perceives to be the low priority and consequently inadequate funding provided hitherto by AJCS, for Jewish education. However, he vigorously dissents from some of Prof. Weinfeld's suggestions.

Mordechai Nisan, a former Montrealer now living in Israel, has sent a heartfelt and well-argued essay in support of the Gush Emunim Movement in Israel. This is a point of view seldom heard in the Diaspora, where this group, to put it mildly, has received an unfavourable press. How persuasive Nisan's passionate defence of the ideology espoused by the Gush will prove to be for our readers remains to be seen; however, we felt that it deserves to appear in these columns, which are open to all viewpoints in Jewish life. We invite comments.

Sally Zerker is perturbed about an aspect of Israeli life that is unknown in the Diaspora. About 60,000 young able-bodied ultra-orthodox Jews who are excused from military service because of their religious beliefs are receiving government pensions while studying in Yeshivot. When they marry and have children, which they all do at an early age, the government pension increases with each child. These Yeshivot actively solicit, and in fact do receive generous support from Diaspora Jews. They do not convey this information to prospective donors. Prof. Zerker feels that given these facts, Diaspora Jews should ask themselves: do they deserve Tzedakah?

Rabbi Allan Nadler is somewhat perturbed by the recent appearance of bumper stickers proclaiming: 'We want Moschiach Now' and explains in an eloquent and scholarly article why he feels that such proclamations do not only demean Judaism but have actually proven to be disastrous to our people in centuries past.

We continue to receive letters commenting on our recent symposium: Judaism Confronts Modernity. The letters published in this issue will bring this discussion to a close.

PROPOSALS

Continued from page 1

probably result in a *two-tiered day* school system, with a more intensive Judaic option co-existing with a less intensive option. The former would be selected by those who were more observant, or who valued Jewish education more highly, while the other option would be selected by families with other priorities.

There are several advantages to a two-tiered day school option. One is that it corresponds more closely to the facts, the sociological realities of the community and parental desires.

Perhaps more important however, it may successfully anticipate the challenges to the Jewish day schools which will be posed by the private elite-schools, and by all other schools, private and public, which may provide increasing degrees of Judaic instruction. The provision of Jewish studies options within the non-day school system may emerge as the dominant threat to the system. As a result, a two-tiered system may be a defensive strategy which would provide an option, at competitive prices, (though never as cheap as public schools) for some families.

It should be noted that a two-tiered day school system, with a more and a less intensive Hebrew stream, could also be implemented *within* each of the larger school systems. Such an option might alleviate the problem of deciding which specific school or schools might move (if any) to the less intensive Judaic option. Such a system could be easier to institute, since no new school would have to be created. The objectives could be achieved by having students in the same schools enroll for a greater or a lesser number of hours of Judaic instruction.

Third, a two-tiered system would also be a boon to those students currently and potentially in the system who might otherwise find the triple language curriculum, and the very long day, academically or physically too taxing. Rather than having to drop out of the day school system, such students could be retained.

AS indicated, one objection to this is that it will have the effect of diluting the Hebrew instruction. More and more students would opt for the less intensive Judaic curriculum, given their family backgrounds. But this would be preferable to their dropping out altogether.

However, it may not be beyond the ingenuity of day school administrators to try to devise certain inducements and rewards for those able students, to opt for the more intensive Judaic program (i.e. that which exists now). Administrators can attempt to manipulate the status hierarchy of the school, to add some prestige for those in the intensive programs.

A Jewish School Board

A far different proposal is the idea, discussed in the community in some detail several years ago, of attempting to establish a Jewish School Board of Greater Montreal. This would obviously represent a new departure. A Jewish School Board, parallel to a Catholic or Protestant School Board, might be supportable according to the legal principles in the Canadian Constitution, and particularly if Jews remain ineligible to vote in Catholic and Protestant School Board elections.

The main advantage of such an option is that day schools might become de facto public schools, part of the public school system in the province, and thus funded in whole or at least in a large part by the government, with great financial benefits. Tuition might even be lowered.

The major disadvantage might be even greater degrees of governmental involvement and control than at present. In addition, such schools might have to open to all citizens just as Jews can attend Protestant schools. Thus non-Jews who so desired could attend such schools, assuming they would also follow the Judaic curriculum. This has happened in Jewish schools in Calgary, for example. Such a development need not be problematic.

Reallocate CJA Funds

A fairly direct way to reduce the financial plight of the day schools which has also been broached in the community, is lowering the percentage of Combined Jewish Appeal funds collected for Israel, for perhaps one year or perhaps regularly, with the released funds diverted specifically to Jewish education in Montreal. Similarly, other Israeli based appeals might for one year divert some portion of their funds raised to local Jewish educational needs.

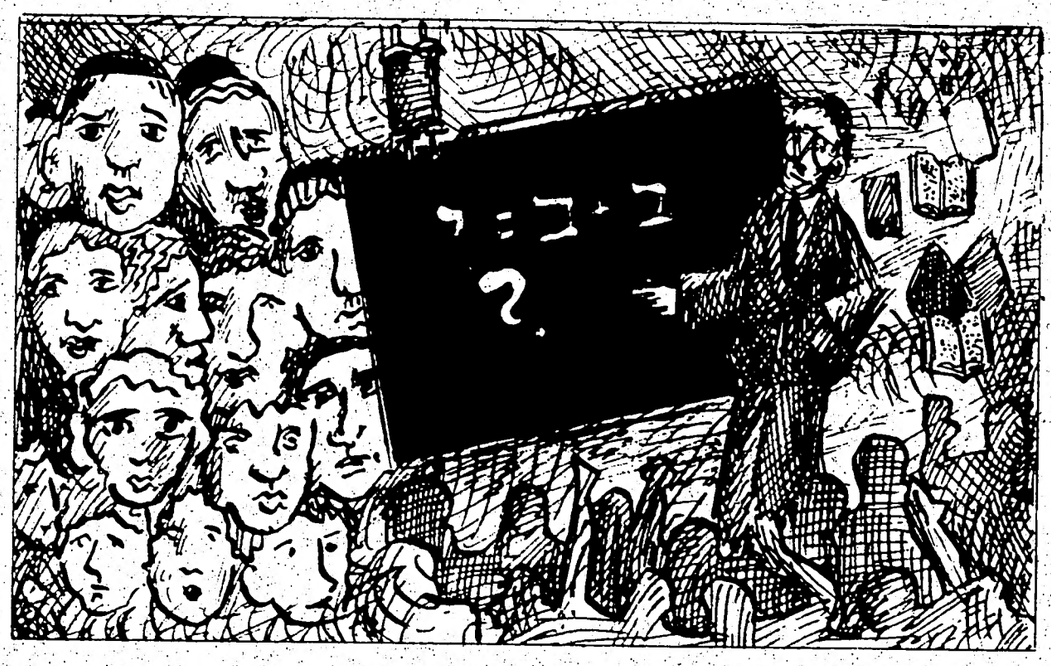
Clearly, such a policy decision would require consultation among various communal leadership groups here and in Israel and indeed perhaps even some form of plebiscite or communal referendum. The legitimacy of such an action can be strengthened by seeing it as a *long term investment* in the future viability and commitment of the local Jewish community. A sound system of Jewish education is the most effective guarantor of the future Jewish survival of the local community. This is turn, is perhaps the soundest investment to maintaining future support for Israel via campaigns of the future.

Channel All Afternoon Schools Through JEC

All the traditional afternoon school programs, heretofore channelled through synagogues, ought to be centralized, coordinated, and hopefully invigorated through the JEC. Rather than maintaining small scale programs dispersed through the city, with minimal coordination, centralization may help to create a critical mass for alternate forms of educational programming. Perhaps JEC could help integrate these existing synagogue afternoon programs into one emerging system which includes attempts to introduce Judaic academic credits into non-Jewish schools, both public and private.

The modalities of centralization can be worked out among JEC and the afternoon schools. Perhaps all programs could be grouped under one Montreal supplementary school system, with several branches, including use of other Jewish institutions such as the YMHA'S, Jewish Public Library, etc. for innovative programming.

It should be noted that any expansions of Hebrew and/or Judaic instruction available in the public or elite private schools, could pose severe challenges to *both* afternoon schools and day schools. It is for this reason that a major re-conceptualization and re-packaging of supplementary Jewish education in Montreal is in order.



Viewpoints

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STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Jewish Education:

From Philosophy to Implementation

by Julien Bauer

It is a truism to affirm that Jewish education is a top priority for the future of the Jewish people. Every Jewish organization proclaims its attachment to Jewish education. The Jerusalem Program states the importance of Jewish education. Declarations by every segment of the Jewish people, religious or not, Zionist or not, from left to right repeat it.

If, indeed, Jewish education is a top priority, how can we understand the low priority it gets at the level of implementation?

Jewish education covers activities from the dissemination of Jewish knowledge to any Jew, including adults, to education for school age children. In the latter group, it can apply to private tutoring, Sunday or afternoon schools, Jewish Day Schools, Yeshivot.

We will limit our comments to the group for which Jewish education is not a mere addition to general education but an integral part of it: Yeshivot and Jewish Day Schools and assess some of Weinfeld proposals ("The System of Jewish Education in Montreal", 1985).

Problen is Basically Political

We cannot but agree with the first recommendation: "A.J.C.S. should publicly affirm its commitment to Jewish education by formally endorsing the right of every Jewish child to receive a Jewish education". Rather than emphasize the sociological factors as the study commissioned by the Jewish Education Council of Montreal has done, we prefer to focus on the political aspects of the question.

The issue turns on two questions: who is going to pay the ever higher cost of Jewish education and who will be in charge of Jewish education?

A New Set of Priorities

Prof. Weinfeld's proposals, among others, are "to increase the amounts collected" (p. 63) and "to lower the percentage of Combined Jewish Appeal funds collected for Israel" (p. 74).

Within the constraints imposed by a shrinking Jewish population and hard economic times, it is unrealistic to suggest an increased Jewish fiscality.

Already in the 12th century, Rabbenu Tam stated that, in case of shortage of educational funds, moneys designated for other purposes might be directed to meet educational needs. Switching moneys raised for Israel to local educational budget seems then to follow Jewish tradition. But does it? Regardless of the relative importance we give to Israel and the Diaspora, we suggest the proposed change would be counterproductive. First it advises not only Jewish adults but students (after all Jewish education is for students) that instead of putting your house in order, when you are confronted with difficulties, you let somebody else (in that case Israel) carry the burden. Secondly the proposal is too easy. It gives us the feeling that all is well, that somebody else will release needed funds, that we have no other way to save money. Rather than be lured into this complacency, the organized Jewish community should define a new set of priorities and therefore a reallocation of funds.

In order to establish a new set of priorities for the Jewish community, four steps are necessary:

1. to agree on a common general philosophy, inspired by Jewish sources;
2. to take into consideration the capacity of the Jewish community to pay;
3. to list problems in terms of priority from essential to important and marginal;
4. to have the order of priorities discussed by the Jewish community and not only amongst a few selected lay leaders and Jewish bureaucrats.

According to this list we submit:

1. that for Jewish reasons, regardless of cost and benefits, two elements are basic: education and care for the elderly;
2. that the partition of funds between Israel and Diaspora is to stay the way it is (for both ideological and practical reasons: Israel as fundamental for Jewish life and as a drawing card for fund raising);
3. that the question is therefore not how to increase funds but how to allocate them in a difficult period; that, as in the public sector, every program should be regularly scrutinized, receive additional funding if it is deemed essential, the same amount if it is important, less or no money if it is marginal.

Top Priority Should Be Education and Care for Elderly

I consider that care for elderly people and Jewish education are the top priorities. In that perspective, everything else is secondary. We would be surprised to learn how much money is spent for non-essential and non-important purposes that could, at least partially, be reallocated.

Let us give but a few recent examples. The expansion of the Saidye Bronfman Centre is certainly a boost for the Montreal cultural scene; it is certainly not essential for Jewish life. The policy of A.J.C.S. to reach out to the ultra-Orthodox is certainly laudable; to help their schools would be a more effective way to reach them than to spend money for a new program. To have students from Jewish schools and French-Catholic ones meet through Opération Rapprochement is certainly nice; the links with Jewish education are not clear. To launch an Ashkenazi-Sephardi Relations Committee is certainly interesting; a low estimate of its cost is $50,000 or what is needed for twenty children to attend a Jewish school.

Very often, organized Jewish communities use financial excuses in order to refuse to share the financial burden of Jewish education; as stated in the Encyclopedia Judaica, vol. 6, p. 432, "the underlying problem is the indifference of large segments of the Jewish community to Jewish education". It is as if State would refuse to take care of education and let the burden fall solely on the parents' shoulders. An organized Jewish community who considered Jewish schools to be essential would find means through the closure, attrition or non-creation of many non-essential programs.

Is Centralisation Good for Jewish Education?

Providing schools with funds would inevitably lead to a form of centralization (advocated by Weinfeld for afternoon schools and in the long run for every school) "He who pays the piper plays the tune". Such a centralization is both impracticable and dangerous. Obviously no responsible agency would give money without a right to control the use of this money. But there is a world of difference between a limited post-facto control of expenditures and central planification. First, for the foreseeable future A.J.C.S. will not be the main source of funds for Jewish schools. If the past gives any indication, it is to the contrary. In 1977 the newly elected Quebec Government imposed through pressure, bordering on blackmail, an accelerated 'francisation' program (not asked from English public schools). The organized Jewish community refused to see it as a religious and minority right issue but considered it as a managerial one. The representatives of the Association of Jewish Day Schools had to bargain with a handicap: A.J.C.S. made it clear that rocking the boat was out of question and that no extra money would come from A.J.C.S. to cover possible lost subsidies (cf. Julien Bauer, "Jewish Communities, Jewish Education and Quebec Nationalism", Social Compass, International Review of Sociology of Religion, XXXI/4, 1984). To imagine that the same A.J.C.S. would be ready to increase its share of the school budgets from the present less than 2% to over 50% seems farfetched. Even if A.J.C.S. would increase its share to what is considered normal in countries where Jewish Day Schools are subsidized by public funding (France, Belgium, Great-Britain, Holland, Italy, etc.), it would be about a quarter of the budget. For instance in Marseille (France), schools receive 57% of their budget from public funds, 23% from parents and 20% from Jewish funds (Religion et Société, no 20, 1984, p. 9).

There is no way A.J.C.S. could pay over 20% of the budget (a fifteen fold increase on the present situation) without a complete reappraisal of its priorities. There is no way A.J.C.S. would undertake such an effort without considering itself in charge of planning for Jewish education and as its decision-making center. That information useful for educational policy should be available both to public opinion and to schools is certain; a minimum amount of coordination should also be encouraged. This does not mean that an eventual 20% share of the schools budget by A.J.C.S. should give A.J.C.S. the right to centralize the education system. To the contrary, such a centralization would destroy the system.

Organigrams Do Not Work

As a researcher in the fields of Political Science and Public Administration, I am aware of the necessity to upgrade the decision-making process. I love clear-cut organigrams with a clear decision-making center and no overlapping responsibilities. I also know that these beautiful constructions do not work. Life is too complex to be set in organigrams. If this is true of State functions (with their monopolistic situation), it is even truer of Jewish structures based on voluntarism. It is not only that, as correctly stated by Weinfeld, schools are jealous of their autonomy, it is that a centralized system would be the kiss of death for Jewish schools. If we have schools, it is not because of a decision taken from above, by Jewish leadership. Schools are created by parents, and only by them, because they want a specific kind of Jewish education for their children; hence the tremendous variety amongst schools from yeshivot, hassidic or mitnagged with all their diversified sub-groups to Jewish Day Schools religious (again with many nuances: Orthodox, Conservative, Neo-Orthodox, Pseudo-Orthodox, Sephardim), secular-yiddishists, etc. The fact, quoted by Weinfeld, that many "less-committed" Jews are now sending their children to Jewish schools, should not hide the fact that 1) these schools have been built from scratch by committed parents; 2) these schools are operating today because of committed parents; 3) these schools would disappear without these committed parents. (The more prone they are to pay for Jewish education, the more interested in a specific type of Jewish education). Schools boards are not examples of democracy, neither is A.J.C.S. Committed parents, the ones ready to sacrifice material comfort for the sake of their Jewish philosophy were not respected. Less committed

continued on page 6

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Onward Jewish Settlers:

A Short History of Gush Emunim

by Mordechai Nisan

SOME twelve years after the dramatic appearance of Gush Emunim, symbolizing perhaps the twelve Israelite tribes who took hold of their territorial inheritance under Joshua, it is time for a reckoning of its place in recent Israeli national and political history. The pioneering settlement movement in Judea and Samaria began as a small marginal venture, on the fringes of Israeli parliamentary life, with little domestic support and with a tiny resource-base. It established its first settlement at Ofra, north-east of Jerusalem in the spring of 1975, in the teeth of Labor Party opposition not unmixed with vacillation. It challenged the Israeli political establishment, exposed the leftist bent of the media and intellectual community, and outraged much of world public opinion including most Jewish community leaders.

But Gush Emunim set in motion an energizing enterprise that struck deep roots in the consciousnes of the Jewish people. To ignore it was to raise fundamental questions about the legitimacy and character of modern Zionism itself. To deny its popular force was to ill-prepare Israel for its ongoing confrontation with Arab nationalism and Islamic fundamentalism. To reject Gush Emunim was to leave in place the gaping ideological and spiritual vacuum that appeared in the aftermath of the 1973 Yom Kippur War.

Moreover, Gush Emunim's manifestation and articulation of *patriotism* stood diametrically opposed to the drift towards *palestinianism* in certain Israeli political and cultural circles. Perhaps more than anything else, it is to the credit of this movement that Israel may yet overcome the deep crisis of faith attending its fourth decade of renewed national sovereignty. This grave crisis is manifested in the dissolution of leftist-socialist ideology, in signs of deep alienation from the sacred values of Jewish Peoplehood, Unity, and Territoriality, and in disturbing expressions of national disloyalty. Against this Gush Emunim stood dedicated to push Zionism forward to new levels of national commitment and creativity.

Catalyzing Effect Of Gush Emunim

A decade after Gush Emunim's appearance, the widely-publicized study by Meron Benvenisti, *The West Bank Data Project*, ended with the thought that "a realistic estimate of the forces at work for annexation as against those that oppose it invites the conclusion that for the foreseeable future all of Palestine (sic.) will be ruled by an Israeli government." The catalyzing effect of Gush Emunim, linked integrally to the coming to power of Likud in 1977, has led to the radical transformation of Judea-Samaria. There are more than 100 settlements in these areas with a Jewish population of some 50,000 people. Admittedly, the Israeli settlements, of a communal and urban variety, have not altered the overwhelming Arab demographic predominance there. However, the number and spread of the settlements, their growing administrative, economic, social, and physical integration with other parts of the country and state, the passage of more than 18 years since contact was first renewed in 1967, the absence of any credible political alternative — all these and more suggest the likely political finality indicated by the Benvenisti study.

It was Gush Emunim that set this historical process in motion. Better still, it was the Gush that picked up the reins of pioneering and ideological leadership in the mid-70s, as other forces and movements had dissipated their faith and energy in a regressive withdrawal from the high road of national construction. Let us go back to examine what Gush Emunim signified.

Significance Of Gush Emunim

Gush Emunim, is first and foremost, a *Jewish* phenomenom. It draws upon the ancient belief of Abraham's people that the Land of Israel is the unique possession of the Jewish nation. It expresses the modern Zionist conviction that Jews must actively recover their homeland by forging a living link with it, rather than just emotionally or intellectually pondering that link. And, Gush Emunim understands Israel's present agonies and dangers — besides her glorious dream — as being endemic to the "Jewish condition" in history, and not the result of a particular constellation of international events. Unlike those who believe it is possible by Israeli actions to affect and point the Arabs in the direction of peace, Gush Emunim believes it is, primarily, possible and necessary to affect and point the Jews in the direction of national redemption.

One of the most problematic, though seldom discussed, questions of recent Jewish history has yet to be answered: why did Israel refrain, after its dramatic military victory in 1967, from settling the liberated areas of Judea and Samaria — the heart and soul of *Eretz Israel* — taken in one of the most just wars ever fought? After waiting 1,900 years to return to the homeland, after 80 years of Zionist renewal, after 19 years of territorial vulnerability with narrow borders, what was it that inhibited Israel from repossessing Judea and Samaria? Why was the Jewish instinct numb?

This touches on the issue of Israel's self-identity, in a psychological sense, at a deeper level than merely questioning the process of policy-making in 1967 and thereafter. Instead of exercising its legal *right* and activating its national *duty* to incorporate Judea and Samaria — like Jerusalem — into the fabric of Israeli life, successive governments awaited developments.

Ideology VS Pragmatism

In this context Gush Emunim seems to represent the force of *ideology* as opposed to the policy of *pragmatism*. In the West, ideology had become a bad word, suggesting blind commitment to ideas, an avoidance of reality, a dogmatic faith that has no place in an enlightened world. In the East — the Communist bloc, Asian nations, the Arab-Muslim world — ideology is a live force. It defines national identity, fixes political goals, and fortifies popular strength. The Viet Cong were very unpragmatic in confronting America, but were ideologically prepared to beat her. The Soviet Union may prove to be politically cooperative with the USA regarding détente, yet still preserves its ideological posture in expanding Communist influence around the globe. There is no reason in principle to infer that ideology cannot serve as a pragmatic guide to success.

The Arab-Muslim world is 'on fire' and dedicated to return to its religious sources and national roots in ways which threaten to burn all who stand in the way. The Arabs know who they are, and where they want to go — and who they are willing to sacrifice on the way. It is this world that Israel (and the West) confronts. Israel, pitifully discussing 'who is a Jew', has yet to articulate its own national identity (which was, until modern times, never in doubt for over 3,000 years!).

Divided within, and unsure of its rights, Israel lacks the conviction to face the external Arab enemy. Seeking a modern pragmatic ethic, social ease, and an American life-style, Israel does not possess the national fibre, collective will, and popular determination to deal successfully with the Muslim-Arab world. Israel's pragmatism alone — no matter how civilised and pleasant it appears — will never be able to compete or contend with the Arab world's ideological strength.

The Gush Emunim approach calls for great national effort to settle 100,000 Jews in the area of Judea and Samaria by 1987.

Consensus On Basic Policy

Since 1967 a national consensus has identified the basic ingredients of policy towards Judea and Samaria that all governments have accepted:
(1) to retain all or at least part of the territory in Israeli hands;
(2) to prevent the creation of an Arab PLO state there;
(3) to maintain a military foothold as a permanent feature in any final settlement. These goals touch on the very viability of Israel *to survive*. There are great forces that are trying to deny the achievement of these goals: US policy wants Israel to withdraw from all territories and put her back to the 1967 borders, resulting in strategic vulnerability on her eastern frontier; and Arab policy wants to eliminate Israel from Judea and Samaria in order to create the PLO state there as a first step toward Israel's ultimate and final destruction.

Settlement activity has a political message; it concretizes the Israeli need to establish a permanent civilian presence on the mountain terrain of Judea and Samaria that overlooks the exposed lowlands and coastal region of Tel-Aviv. It suggests that normal Jewish life is being conducted in the area as a natural expression of a growing society, and not as an unnatural condition of an army ruling another (Arab) population. Settlements like Karnei Shomron, Elkana, Neve Tsuf, and Kedumim carry with them — besides the Jewish spirit and the Zionist élan — the political meaning of national determination to preserve the area for Israeli well-being.

Connection Between Settlements And Security

The connection between settlements and security should now be more evident. To recognize the strategic importance of Judea and Samaria for Israel and yet to oppose Jewish settlement is an exercise in political illogic. There is no credible way of preventing a complete loss of the area *except* through massive Jewish settlement activity to turn Israel's policy into an established, permanent fact. Even the Americans will at times agree that Judea and Samaria would be a danger spot for Israel if controlled unilaterally by an Arab power; therefore, America would consider instituting security guarantees, early warning stations, and demilitarization provisions following an Israeli withdrawal. There is no doubt that Israeli security would be tenuous under such arrangements. Sole Arab sovereignty in the territory would nullify the legitimacy and viability of all those security arrangements. Israel would then find herself back to the pre-1967 lines with the 10-mile frontier near Netanya and Kfar Saba that Abba Eban called the "borders of Auschwitz". Can a "Sane Zionism" really believe that such a Jewish statelet could survive in a volatile sea of Arab violence and warfare? Israel will not be allowed to play the role of a neutral serene Switzerland in a precarious Middle East. An island of calm in the eye of a storm? Hardly.

Massive Jewish settlement, which Gush Emunim has advocated for years, is the only realistic way to retain part or all of Judea and Samaria, prevent the creation of a PLO state there, and maintain a permanent military foothold on the strategic mountain range running from Jenin and Shechem in the north to Hebron in the south. Any other plan, like the Allon scheme for settlement only in the Jordan valley along the river, is pure illusion. That narrow Jewish settlement zone could not survive, as it would be separated from Israel by the Arab entity of the West Bank from which Jews would be eliminated. Only large-scale settlement in the heartland of the territory, itself increasingly integrated into the nexus of the country as a whole, is a realistic demonstration of a national resolve to assure strategic security based on the mountain range of Eretz Israel.

It is a pertinent strategic reality that since Israel has controlled Judea and Samaria, one of the quietest Middle Eastern borders has been that between Israel and Jordan along the river. A balance of mutual deterrence has calmed the formerly tense and bloody frontier between the two states. Recall that Egypt and Syria, not Jordan, attacked Israel in 1973. It is imperative that nothing be done to arouse Jordanian military ambitions against Israel; the present territorial status quo is central to maintaining quiet in the future.

Gush Is Doing What Others Are Not

The critics of Gush Emunim praise moderation and morality and condemn the 'stiff-necked' unbending approach of the settlement movement.

Part of the opposition to Gush Emunim derives from feelings of jealousy by those segments of the population whose past is a glorious tale of patriotic, pioneering successes which have not been continued by the present generation. Gush Emunim is doing, with patience and sacrifice, what others did and should be doing, but are not.

The growth of Israel is moving naturally eastward into the mountains of Judea and Samaria. At last, the historic Zionist error is being rectified: no longer will an area upon which the

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very existence of Israel depends remain empty of Jews. The dynamism of Zionism is seeking out new places for fresh air and open spaces beyond the cramped quarters of Metropolitan Tel Aviv and Jerusalem. Population dispersion, vital to national security in the modern age, is finally proceeding apace. With Judea and Samaria, Israel enjoys the benefits of space, air, water — the elemental requirements of life itself. And yet critics within and without denounce this as occupation (when Israel administers its homeland and not a foreign land) and fascism (when Israel grants more liberty and prosperity to the local Arab population than any Arab community enjoys in the entire Mideast). Let us note that the Arabs have a cultivated instinct for *power*. Israel ought to at least cultivate a normal instinct for *life*.

Withdrawalism A Dead End

The politics of Israeli withdrawalism have come to a dead-end. No honest and serious student of the Arab-Israeli conflict can continue to trivialize the obstacles inhibiting true Arab accomodation with Israel. Arab hostility towards Jewish political sovereignty is religiously based, ideologically fundamental, and politically compelling. It has expressed itself in military aggression and in peaceful deception. The PLO, at times donning sheep's clothing, remains an instrument of Arab diplomacy, propaganda, and warfare, not a partner for peace but a vicious adversary in an ongoing struggle against the viability of the modern Zionist enterprise.

It is important, as well, not to trivialize the Jewish people in this conflict situation. The Jews have never been measured by their numbers. They are a mystery, a reality that has proven its national vitality against overwhelming historical odds. They are more than the sum of their parts. One hundred years ago there were 25,000 Jews in the Land of Israel. Today there are over 3.5 million. Sixty-five years ago Chaim Weizmann and his colleagues happily received the Balfour Declaration promising a Jewish national home, notwithstanding that the Jews then constituted only eight per cent of the country's population. They were fortunately immune to any infectious "Arab Problem" that might have paralyzed Zionist progress, just like Abraham the first Jew did not suffer from any "Canaanite problem" in his time.

Gush Emunim has incurred the disfavor of the world. It is seen to represent Jewish chauvinism and selfishness, typical anti-Semitic themes in history. Israel tries always to lower its recalcitrant Jewish profile, seeking acceptance in the eyes of the nations. But Gush Emunim does not. It is singularly assertive: it wants to set the Israelis free, certainly a mark of political blasphemy judging from Western paternalism and Arab perfidy since Israel's establishment in 1948. The real human problem is not Gush Emunim; but just as the anti-Semite blames the Jew when the true problem lies with the anti-Semite, so too with virulent opposition to Gush Emunim. The problem does not lie with the victim.

In earlier eras Jews tried Hellenism, emancipation and assimilation. In the Zionist context they tried socialism, humanism, and liberalism. The deeper historical significance of Gush Emunim is to remind the Jewish people that destiny does not come from external idols, but from a dialogue of solitude within and among themselves alone.

Ultra-Orthodoxy in Israel:
Does It Deserve Our Tzedakah?

by Sally Zerker

WE Jews are notorious worriers. Unfortunately, our worries are real enough. That is to say, we can't comfort ourselves with the sweet deception that most of our fears are just so much paranoia, as some of our mocking writers of "Jewish literature" would have us believe. True, we have had our moments of peaceful quiescence in some extraordinary spots on this planet, but even these favoured Jews continue to be toubled by concern for their less privileged fellow Jews outside. In our own time, Israel has been a steady source of anxiety (as well as satisfaction, of course) for comfortable North American Jewry, conscious as we must always be of the persistent danger it faces from those who would have it destroyed.

For that reason I don't enjoy raising yet another — and thankfully lesser — cause for concern having to do with that country. However, during a recent stay in Israel I observed a growing menace to the welfare of the people of Israel and perhaps to the Jewish condition generally; one which I believe warrants our attention, particularly since I think North American Jews play a role in creating the problem.

Ultra-orthodox Non-productive Males in Israel

I refer to the enormous increase lately in the number of ultra-orthodox non-productive males residing in Israel. I know that ultra-orthodoxy need not be equated with voluntary unemployment, and that some yeshivoth foster the complementarity of work and study, but the fact is that today many ultra-orthodox groups idealize and aim at the realization of a class of non-working men who can afford to spend their adult years learning Talmud, while they themselves and their growing families are supported by the state, by Jewish charitable donations and by female labour. As for evidence for the expansion in their numbers, this can be adduced from the presence now of 60,000 young men of draftable age exempted from the Israeli army on religious grounds, a figure far in excess of that anticipated only a few years ago.

When asserting this "non-productive" characterization for the ultra-orthodox, I am prepared to anticipate some readers' objections, even annoyance. Why single out this one group of "non-producers" — they might demand — from others who express themselves in similar kinds of activities, like university professors, for example? Why give credit to teachers of science or humanities for contributing to the economy while dismissing the value of teaching traditional Jewish areas of learning? But such comparisons are not well-founded, they are simply not rationally adequate because the two situations are entirely different.

Take the case of the universities: here the proportion of professors to students is approximately one to twenty-five. That means that only one out of every twenty-five members of the university population is fully funded by society. Of the remainder, university students and their families contribute to the maintenance of the institution through payment of fees, and their own financial support during their years of study — with a few exceptions for those with outstanding ability — is their own responsibility, not the university's nor the state's. Moreover, their intention is to spend a limited number of years studying with the clear objective of soon becoming an active member of the labour force in one field or another.

But it is another matter altogether in the case of many ultra-orthodox yeshivoth. Here the emphasis is on extended years of adult learning, indeed for as many years as is made possible by the availability of funds for support of participants. In contrast to university students, who, as I said, pay fees, yeshivah scholars are not only not obliged to pay anything, they receive a handsome monthly allowance for their own maintenance. Furthermore, since part of their code of observance requires youthful marriages and the absence of birth control practices, these allowances, very early on, must be augmented to take account of the needs of a growing family.

All in all, this comparison with the universities is inappropriate. Nor can I think of any other group or institution in Israel whose mode of life, income source and income distribution is in any way analogous to that of the ultra-orthodox. Their costs to the society are incomparably higher than for other post-secondary expenditures because of the limitless nature of the period of study and because of the liberality of payments to all who adhere to the order.

Often, when I've raised this subject in conversation with other Jews I'm cautioned against such a simple, sterile cost comparison. Never mind what it costs, I'm advised, whatever it costs it will prove itself well worthwhile. It is these Jewish "purists", I am told, who will ultimately save Judaism from extinction. Look at the rate of intermarriage in America, look at the low level of Jewish reproduction outside of the world of orthodoxy, and be glad to pay anything for their preservation of our people.

Ultra-orthodoxy Will Not Preserve Judaism

If I could be persuaded that ultra-orthodoxy as we know it today could fill the bill of Jewish saviour I might go along with this argument. But my reason tells me that it cannot and will not perform that task for us.

That is so because the ultra-orthodox have purposely and consciously chosen a path which is outside the mainstream of Jewish life, including that of traditional, observant religious Jews. Indeed they have adopted all the manifestations of a sect. Like other sects which have arisen out of other religions or out of ours in the past, they regard themselves as *the* religious elite, convinced that enlightenment is theirs alone.

Their dress, which is totally inappropriate to Middle Eastern climatic conditions (one need only look at the flushed, perspiring little girls in their stifling coverall garments during a *chamseem* to know this truth) is however perfect for drawing a sharp demarcation between the sect and Jewish majority society. Sects need distinctive dress for easy, instant identification both internally and externally. We outsiders are not tuned into the subtle difference in ultra-orthodox male attire, nor therefore to the messages these convey about sub-groupings within the sect. A slightly varied kind of hat or colour of socks means nothing to us, but it certainly does to those who want to have ready knowledge about where each and every man in the broader sect belongs.

Language too is used to separate some parts of the sect and their children from other Jews. While out for a walk on Shabbath near the apartment I was renting, which happened to be alongside an ultra-orthodox neighbourhood in Jerusalem, I passed by a circle of little girls — 6 to 8 years in age or thereabouts — in their Shabbath finery, playing ball on the street. (Yes,

continued on page 6

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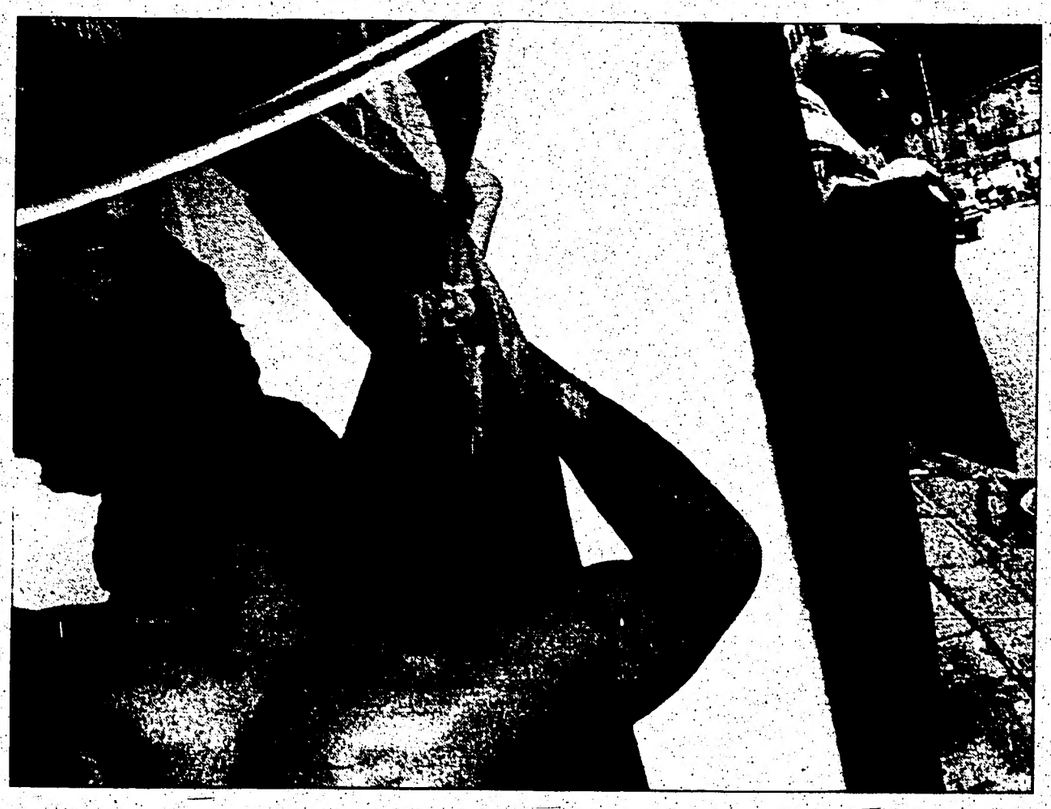

URBAN VISION #22, by LINDA RUTENBERG, MONTREAL

Viewpoints

ULTRA-ORTHODOXY

continued from page 5

their elders apparently permit the use of balls on Shabbath, to my surprise; we were not allowed to play ball on holy days in my childhood.) At first I thought the game was conducted in the language of the country — Hebrew — since one expects children to use the surrounding tongue, and also because there was a familiar guttural sound to their exchanges. To my astonishment those deep tones were expressing Yiddish, not Hebrew words. I stopped then to ask the children — boys as well as girls — whether they spoke Hebrew as well as Yiddish, speaking to them in Yiddish. No, they responded, they spoke only Yiddish. Subsequently I paid much closer attention to the speech of children in my neighbourhood and found the use of Yiddish to be very common. Precisely how widespread is the use of Yiddish exclusively I cannot say, but that it seemingly is on the rise is suggested by its wider practice by more children than used to be evident. Its meaning is obvious; the surest way for keeping sect members apart from the mainstream is to ensure that they cannot communicate with any outsiders.

That aim was articulated more openly by one ultra-orthodox Jerusalem mother who called out to her child when she wandered over to play with my friend's daughter, "don't play with her, she's not Jewish." Yes, these children are being taught that only they are the true Jews, and that contact with those "others" is a kind of contamination. Those who don't conform to their particular version of Halachic interpretation are deemed unworthy and dangerous potential corruptors. When one hears a child of five spit out the word "goya" to a woman dressed in slacks, as I did, one knows the message has been received.

Becoming a Sect Like Karaites

These elements — and others as well — of the ultra-orthodox phenomenon persuades me that this is undoubtedly a sectist development. Sects are not new for us. Through the course of our history we have had a number of elitist religious separations, break-away groups such as the Karaites or Samaritans. But one cannot point to these episodes and divisions as the source of Jewish strength, creativity and durability. On the contrary, they drained the energy and will of the Jewish people in their own time. I believe that we are at present experiencing a similar kind of depletion of our resources — financial, political and spiritual — because of this new form of intolerant religious elitism. As a youngster I remember being instructed by a wise, learned Jew, steeped in Talmud, that Judaism teaches that mere mortals are not given the insight to know who will ultimately serve God best. Toleration is at the heart of Jewish observance. Our sages knew that bigotry would drain us, that an embattled people needed unity not division and that intolerance therefore was a danger to our survival. Thus, neither history nor reason will convince me that ultra-orthodoxy's costs are warranted by virtue of its salvation potential.

The question then is whether Israel can afford to be saddled with an onerous additional burden which amounts to a growing parasitic class. In answer to this question we need not belabour the well-known economic difficulties of that country; the size of public and private debt, their balance of payments problems, the galloping inflation, government cutbacks with its social consequences etc. Clearly, Israel needs no additional encumberments. We should also note that Israel is a country poor in natural resources, whose economic success depends upon human creativity and energy. Ultra-orthodox non-working adult males therefore represent a double detraction from the economic welfare of the state.

Who Pays The Bill?

Who pays the bill? At the top of the list of financial bearers of the burden are the other citizens of Israel, who work and pay taxes, from which the yeshivoth draw their government subsidies. Also, money comes from abroad as a result of vigorous campaigning and aggressive fund-raising *shelichim* who depend mainly on the largesse of non-religious Jews, those very same Jews whose synagogues are declared tainted and whose children are denoted as unworthy by the ultra-orthodox. Finally, it is the ultra-orthodox women who provide income through contributing almost all of the family's labour both inside and outside the home.

One would expect that observant Jewishness would not tolerate female exploitation. However, the sad truth is that these girls and women are the work-horses in this society. Not only are they the childbearers and child-minders of very large families, they also supplement the money stipend by going out to work. Since their school years are so few — they marry at eighteen — they are ill equipped to do better than to earn very modest salaries. Very young girls are soon minding two, three and four younger siblings. Perhaps some boys help out at home, but if they do such responsibilities end with their bar-mizvah. Boys are definitely groomed for one thing and girls for another; the former are to become learners of Talmud, the latter will be wives and mothers, with participation in the work force as yet another duty of that role.

I know I'm going to be called to task for characterizing the female workload as exploitative. I've been told more than once that the women of these men who spend their days at the *kolel* with their cronies are happy to do what they do since they know that they are carrying out their part of God's plan.

Ultra-orthodox Women Have No Option But to Conform

But I believe my assertion of exploitation is valid as long as the individuals so burdened have no real options but to conform to the prescribed demands. We know of cases of grown-up, educated young women who prefer the life of devotion and duty even if it means self-denial. It is not those people who need concern us — often these women can draw on family wealth — and in any event they are in the minority. The whole object of the ultra-orthodox upbringing is precisely not to provide options. Everything possible is done to define life according to a single rigid set of rules to be lived only in the company of like-minded people. What choice does a newly married teenager have, who begins motherhood at nineteen, with successive children coming almost annually after that, where the outside world is not only alien but scorned, whose secular education is practically nil, where language exclusivity sometimes cuts her off, and where her indoctrination began at birth? What does "happiness" in her duties and her lot mean under those circumstances? She does what she does because she knows no other way; there is no other world for her beyond the walls of sect existence.

Generous Handouts Attract Dependent Men

Economists will tell you that if you create a market for indolence you will attract people who prefer to be idle. When New York city introduced a welfare program that virtually admitted all comers, it brought in a flood of new welfare recipients. In a similar way, generous handouts to those attached to ultra-orthodox yeshivoth and kolel are bound to attract men who enjoy dependency and self-indulgence. In that sense, the funding and support system now in operation acts as an instrument of corruption of Jewish learning rather than as an enhancement of it.

This condition should not lead us to the false conclusion that charitable contributions to all yeshivoth should be discontinued. The issue is not whether Jewish learning should receive community support — of course it should! It's hardly necessary to argue the case of the importance of Talmudic scholarship for our cultural, legal and spiritual requirements. The problem however has become one of indiscriminate giving. In general, those who donate to yeshivoth are not asking the right questions about the philosophy of the institutions to which their money is going, if they ask any questions at all. Giving money carries with it a responsibility to know how it will be used, particularly when Israel will bear the brunt of the consequences of such intended generosity.

Those Who Deny Israeli Democracy Do Not Deserve Support

It is absolutely essential to distinguish between those ultra-orthodox institutions which encourage their youthful scholars to become responsible and loyal citizens of Israel and those which do not. Donations should be encouraged for the former and discouraged for the latter. The concept of good citizenship includes economic participation, but it goes far beyond that aspect. It certainly means sharing the burden of defense in a country which has been under attack from its inception. In addition, it implies the willingness to accept the underlying principles of the Jewish state, that is, democracy. Therefore those who endorse or even tolerate stone throwers in their midst, tactics which at a minimum must be regarded as anti-democratic, thereby should forfeit any claim for our assistance. When one aids in maintaining such people, wittingly or unwittingly, one helps undermine Israeli society. Also, those who teach their children that they can designate who is a Jew and who is not — a question vital to the issue of Jewish citizenship — in effect they are trying to override the democratic political process. These people too merit our condemnation and rejection, expressed in the withdrawal of charitable donations. In my view we ought also to favour those religious institutions which accept the duties of citizenship to the extent that their youth do not opt for exemption from army service (and there are many such yeshivoth, although one would not generally classify them as ultra-orthodox), despite the opportunity to do so on religious grounds.

When all is said and done the problem of ultra-orthodox free-loading has been engineered by bad politics in Israel — of a kind that has given the ultra orthodox a voice and a claim on the government far and above that warranted by their actual numbers — and will be eradicated only if better politics will somehow come about. Jews abroad cannot and should not wait for that outcome however before they respond to this issue, for when one sees an "illness," even if one cannot cure it, it is sometimes possible to alleviate the symptoms; and to at least stem the growth. In this instance our role must take the form of more careful scrutiny of the final recipients of *tzedakah* and hence more responsible giving.

IMPLEMENTATION

continued from page 3

parents are more sensitive to the financial aspect of the problem, more committed ones are more attuned to ideological problems. Decisions taken by a central body to reorganize schools without parents' approval could be justified on paper (by showing, for instance, that a certain school is not necessary, that two geographically close schools should merge, that more or less emphasis should be put on various elements of the curriculum, etc.) but they would not work in the real world. Either parents would be discouraged and become mere clients of the schools, or they would rebel and create new schools outside the framework imposed on them. In the first case school administration would become even more expensive bureaucracies (the lack of parents' involvement means additional bureaucratic expense), in the second the community would become more polarized. Centralization should therefore stay in peace where it belongs: on bookshelves.

Difficult Decisions are Essential

We live in a world of rapid change. What worked in the past does not guarantee success for the future. Because of its minority status in an open society (it is easy for a Jew to assimilate), Jewish communities cannot afford the luxury of business as usual. Rather than shift the burden on others (i.e. Israel) and increase centralization, Jewish communities must reassess their priorities. In the specific case of Montreal, this means giving top priority to old age and education with its corollary: downgrade everything else. It means also that a fund-raising agency, A.J.C.S., should remain a fund-raising agency whose aim is to help Jewish initiatives, not to substitute for them.

These are very difficult and potentially unpopular decisions to take. They have to be taken if we really want Jewish education to move from pious incantations to factual implementation.

Messianism for the Masses

by Rabbi Allan Nadler

The "ideological bumper sticker" is one of the truly crude and annoying exercises of the rights of citizens to freedom of expression. Yet it is usually as harmless as it is vulgar. Because it rarely convinces, it rarely offends. Few people, if any, have been made sensitive to the threat of nuclear annihilation by a yellow «No Nukes» banner on the back of a Renault 5; fewer still have undergone a profound inner religious awakening as a result of tailgating a van whose bumper commanded "Honk If You Love Jesus".

The first time I saw a bumper sticker proclaiming "We Want Moshiach Now", I could not understand its purpose. I wondered whether the message was directed at man or at God. Surely not at God. For the motorist, a devout Jew, could not possibly believe that the Almighty might pull up behind him in a traffic jam and revise the divine cosmic plan once having seen this blunt affirmation of religious hope. Nor could it be directed at man. For religious instruction regarding the end of days is, as any educated Jew knows, the proper subject matter for advanced Rabbinic scholars who, having mastered the Talmud and codes, could then turn to the mysteries of the Torah, among them the nature of religious redemption. Surely a bumper sticker was a less than dignified medium for so exalted a discipline and belief.

Why This Display?

If intended for neither man nor God, what could be the reason for this crude and cheap display of religion? All it seemed to accomplish was the reduction and vulgarization of a sublime article of Jewish faith.

Sadly, the question is not limited to bumper-stickers; it applies to the ideology, pedagogical approach and behaviour of a major Hasidic sect whose messianic activism has of late become theologically, historically and socially disturbing in the extreme.

Man's strongest passions are very often his most dangerous ones. When tempered by reason, they can be beneficial and highly constructive; but when released without any controls, they can prove catastrophic. This is true of the love of a man for a woman, as it is of the longing of a people for its God, and for salvation.

Historically, the messianic longings of the Jewish people have served to preserve its hope in God during hopeless times. The dream of national restoration made the horrors of Jewish history tolerable, sometimes even meaningful. But each time the Jews tried to *force* the dream into a reality, whenever they attempted to transform an exalted religious hope into a social or political program, national disaster inevitably followed. The history of Jewish messianism is not only a tragic history; it is a history of tragedies. The historical tragedy is that after so much passionate waiting, the Messiah has still not arrived; the tragedies of messianic history reccured each time the Jews, tired of waiting, proclaimed their saviour's imminent arrival.

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The Sages realized the dangers of acute messianism early on, and warned against it. Already in the Midrash to Shir Hashirim, R. Helbo instructed that the people of Israel were adjured "not to press the Apocalypse", but rather to have faith and wait patiently for God's salvation. The prohibition of "*dehikath ha-ketz*" was not restricted to political activities, but included all manifestations of obsessive, radical messianism. One forbidden form of messianic enthusiasm is excessive appeals to God for redemption. In his commentary to the Talmud, Rashi suggests that the prohibition against delaying the redemption is violated by engaging in supererogatory prayers for the Messiah. (see Rashi to Kethuboth llla). In the medieval period, many a preacher was censured by the Rabbinic authorities of his times for preaching popularly about an imminent redemption. What the Rabbis feared most was the reckless popularization of a very delicate and volatile aspect of faith. For they knew often this led to widespread messianic hysteria, and ultimately to national depression.

History Of Messianic Fiascos

The reason for this passive stance regarding messianic redemption became clearer through the course of Jewish history with each subsequent messianic fiasco. From Bar Kokhba to Shabbetai Zevi, an obsession with messianism always spelled national disaster. To take but one of dozens of possible examples of the dangers of messianism which the Sages so feared, consider the tragic case of Moses of Crete. This mid-fifth century figure convinced the Jews of the Island of Crete that he was the Messiah. On the 'appointed day of redemption', he led the entire Jewish population of Crete down to the shore and, assuring them that the sea would be split by him just as it had been by the biblical Moses, commanded them to jump in and walk to Israel. Many lost their lives. So the Rabbis developed a wise suspicion of those who proclaimed the apocalypse too often and too loudly. This did not mean that they had lost their own faith. It did mean that they were sophisticated enough to understand that certain religious doctrines were intended to be kept esoteric, and not to be shouted from rooftops, let alone proclaimed from the backs of Pontiacs.

It was Mainmonides who, in his commentary to the Mishnah, "codified" the messianic hope as a central dogma of Judaism. The thirteen principles of Maimonides were subsequently popularized through their incorporation into the Siddur. Each morning, after services, the pious Jew would repeat the noble, utopian dream of his people, "*Ani Ma' amin*":

"I believe with a perfect faith in the coming of the Messiah, and, though he tarry, *I will wait* daily for his coming."

In the light of recent Jewish history, the willingness to wait expressed in this prayer is filled with tragic poignancy. For, singing these words expressing their patient and abiding faith in God, millions of martyrs nobly met their deaths during the Shoah. For them, the Messiah had indeed tarried. Yet they insisted on waiting, abiding by Maimonides' imperative regarding the Messiah:

"If he delays, *wait for him*. Set no deadlines for his arrival." (*Perush Hamishnah*, Introduction to Tractate Sanhedrin, Chapter 10)

Thousands of innocent Jewish schoolchildren, in Brooklyn and elsewhere, are today being taught a genuinely vulgar song which violates, in the most crass way, the sacred Jewish legacy of patience with God. It goes like this:

"We want Moshiach now, we don't want to wait."

Impatience with the Messiah's delay and an unwillingness to wait for salvation is, even in the mouth of the greatest Torah sage, impious. In the mouths of these babes and sucklings, so-called soldiers in the imaginary 'army of Hashem' (sic), it is an obscenity.

The very same Maimonides who codified for Jewish theology the belief in Messianic salvation, warned often against developing an obsession with this particular article of faith. Following the Talmudic tradition which warns againts messianic speculation (Sanhedrin 97a-b), and which forbids messianic political activism (Ketuboth 111a), he writes in his code of Jewish law:

"One should not engage in the study of the messianic legends . . . nor should one regard such legends as central, for they do not lead to the love or the fear of God. And one must not speculate on the apocalypse . . . but rather simply wait — and have faith." (Mishne Torah, "*Hilkhoth Melakhim*", 12:2).

In his famous epistle to Yemen, Maimonides worries about the dangers and possibly tragic consequences of the activities of the messianic enthusiasts of his own day:

"King Solomon, of blessed memory, inspired by the Holy Spirit, foresaw that . . . some of our people would seek to terminate the exile before the appointed time, and as consequence they would perish or meet with disaster."

Subsequent Jewish history has borne out the fears of Maimonides. Contemporary Jews must be wary of those who disregard the cautious stance of the Rabbis regarding the volatile belief in salvation. They must be especially wary of those who peddle that belief using the techniques of southern fundamentalist Christians. As Al Jackson of Terre Haute, Indiana, observed recently in Time magazine in reaction to a review of Liz Harris' book about life among a certain Hasidic group, Holy Days:

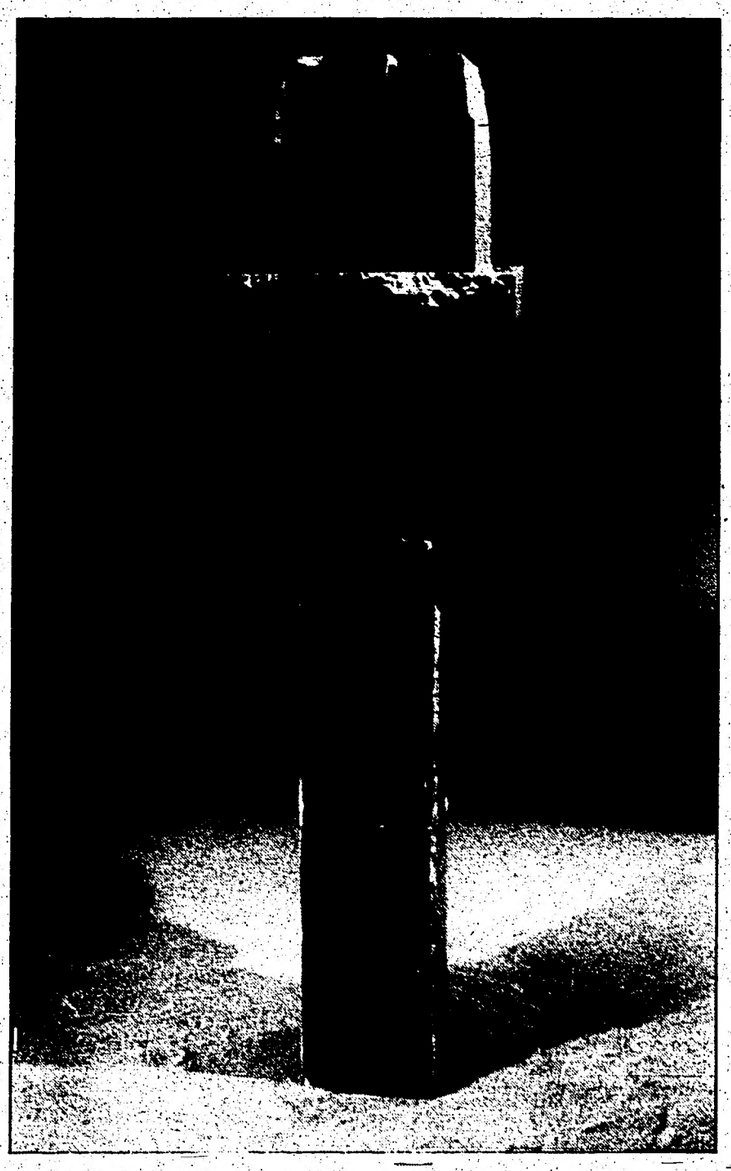
"As an evangelical Christian, I saw many similarities between our different faiths. Each embodies a zeal to master scripture; each desires to reach out to nonbelievers and adheres ardently to the belief in the coming (again) of Moshiach (the Messiah)". ("Letters", Time, December 23rd, 1985).

Would that Mr. Jackson were wrong in his innocent impressions of the similarities between the Protestant fundamentalists and the Hasidic messianists. Unfortunately, his observations reflect a very unhealthy reality.

In his commentary to the Torah, *Be'er Mayyim Hayyim*, the great Hasidic sage, R. Chaim of Tchernowitz, writes:

"After all the evil in the world shall have been overcome and goodness and holiness shall have ascended to power in the highest degree, and all the sparks and souls which are held captive in the kelipoth shall have been purified, then will our righteous Messiah most certainly come and set us free; For this is the essence of the redemption." (*Beer Mayyim Hayyim*, "Toledoth").

The Messiah will arrive as a response to human righteousness and not in response to the mindless songs of minors, or billboards and bumperstickers proclaiming impatience with the Lord. The present-day messianic activists would be wise to abandon their Madison-Avenue-hype approach to spiritual redemption; to stop popularizing the esoteric and debasing the sublime, and focus instead on inculcating the very lofty moral and spiritual values upon which messianic salvation is truly dependent.



"IDOL #1 FOR AN INCA KING," by JOAN ESAR, GALERIE DANIEL, MONTREAL

Viewpoints

Letters

Dear Sir:

With respect to Tom Brown's article in your issue of November 21st, 1985, I believe that before Canada makes a decision on whether or not to reinstate the death penalty, additional debate is necessary. We indeed need to, as Mr. Brown says, "re-examine (our) ideals through the magnifying glass of reality." But let us use a glass unsoiled by the smudges of simplistic and inflammatory rhetoric.

Allow me to offer several lines of thought which should be pursued.

First, the constant assertion of the retentionists is "dead murderers cannot kill again." However, the only eternal verity is the fact that dead people cannot kill. The term "murderer" is a label affixed to a person by other human beings. I am unwilling to entrust to fallible human beings the power not only to affix the label, which is an unavoidable necessity, but also the ability to impose the death penalty, which power should be withheld.

Participants in criminal trials have included crooked cops, over-ambitious prosecutors, incompetent defence counsel, mistaken eye-witnesses, perjured accomplices, suborned jurors, ignorant experts, etc. — the adjectives are interchangeable. Although we must live with human frailties, society does not have to cause someone to die as a result of them.

Secondly, the availability of capital punishment could actually aid murderers to escape detection. This would occur when police and prosecutor, under intense community pressure to solve a sensational murder, coerce an innocent suspect into pleading guilty to a lesser crime than capital murder in order to avoid execution. The public is then satisfied; the books are closed; and the real killer remains free.

Thirdly, once society reinstates the death penalty for a narrow range of murders, it will be possible to widen the list of capital crimes, and even to include in that category political offences. The execution of Louis Riel, the internal exile of Japanese Canadians, and the use in Quebec of the War Measures Act are but three examples of governments buckling under stress and overreacting for the avowed purpose of maintaining "peace, order and good government." I suppose that such actions could be tolerated if Tom Brown is correct in his contention that the most precious right of a civilized society is "the right to live in a safe, peaceful, law-abiding community." However, it could then be argued that the ideal government is totalitarian, as such rulers are the most efficient "peace-keepers." Is Mr. Brown implying that he would trade freedom for safety?

Fourthly, I would urge that capital punishment be considered in a less philosophical manner than heretofore. I know fierce law and order ideologues who have had a "misunderstanding" with the police, and the experience did not fit their stereotypes. They thought they knew their rights, but were thrust into a situation where theory and practice differed. They suddenly learned the importance of the principle of the presumption of innocence, and were forced to reflect on the fact that our laws have evolved over hundreds of years not to shield criminals, but to protect each and every one of us from arbitrary and unjust treatment by the state.

Thus, although we are a nation of laws, not of men, we must not be naïve about the place of individual discretion in our legal system. Those who call for the return of capital punishment seem to be oblivious to the fact that if they are successful, they will put a very powerful weapon into the hands of people who sometimes will take short-cuts with our fundamental rights and freedoms, not into the control of an abstract entity called "society." This will inevitably lead to horrendous and irrevocable miscarriages of justice.

Fifthly, the state has ceased to impose barbaric punishments because they were ineffective. It is by now trite to cite the historic example of pick-pockets working the crowds watching the hanging of a pickpocket. As for the present, does anyone really believe that the citizens of Florida enhanced their safety the day they resumed executing their murderers?

Sixthly, Tom Brown would like us to consider the retentionist views of thousands of police officers and prison guards. I agree that all who wish to express an opinion should be heard. However, let us ask police officers to explain why an occasional hanging would contribute more to their safety than (say) two-man patrols; police helicopters; and better training. Let us ask prison guards whether, for example, a better guard-prisoner ratio; more prisons; and better programs for prisoners might not contribute more to their well-being than the availability of capital punishment. In addition, let us ask another group becoming vocal in the retentionist camp, namely the families of victims, whether they would be better served if the murderers of their loved ones were killed by the state; or whether they would rather have the community concentrate on such concerns as counselling, liaison, and financial help.

Seventhly, to better prepare the public for the debate, television should replay the many available programs ("Sixty Minutes" and "The Fifth Estate" for example) which show people being convicted and punished for crimes they did not commit. There should also be televised festivals of cops and robbers movies, with criminal lawyers afterwards reviewing similar real-life situations, and explaining that the oft-heard words, "play ball with us kid, or you'll swing," will not be limited to the silver screen if we restore hanging.

Eighthly, we should have an investigation of the number of people who have been executed here and in the U.S. and who proclaimed their innocence to the end, and ascertain how many of these were rich or influential enough to have their stories taken seriously. This would put flesh and blood into an examination of the socio-economic-racial ramifications of the death penalty, and will help us forecast which murderers will be executed, and which will not.

And last, but not least, we must cross-examine those of our politicians who are calling most vociferously for the reinstatement of the death penalty. We might then find that the administration of justice is near the bottom of the list of governmental budgetary priorities because it is expensive, and talk is cheap. As an example of this assertion, the Governor of the State of Tennessee was elected partially because he promised a law providing for longer prison sentences. Such a law was passed, and quickly over-crowded the institutions to such a point that a Federal Court ordered a halt. The Governor is now moving to reinstate the former penalties, and is even examining alternatives to imprisonment. He now admits that one must not only talk about law and order; one must also be willing to pay for it.

Let us therefore ask our pro-hanging politicians whether or not they agree on the necessity of spending more funds on the administration of justice; or whether they would rather deceive the people into believing that a few annual executions will solve their problems.

In conclusion, arguments over the death penalty have centred around such factors as deterrence, public safety, revenge, and morality, and have been too philosophical and emotional to move the people to have more than knee-jerk reactions.

It is my view that if the issue is aired in all of its ramifications, Canadians will reject capital punishment.

Yours very truly,
Murray J. Shtal

Dear Sir:

I am amazed that you would print an article so riddled with error in *Viewpoints* (November 21, 1985).

I am referring to Tom Brown's article on the Death Penalty question. As he says "Some facts are more factual than others," but some of his facts are totally incorrect.

He says the re-introduction of Capital Punishment would "probably" reduce murders. The fact is that there were more murders in Canada before abolition, for example 781 in 1975, than after, with 668 in 1984. He says "A dead killer cannot kill again." The fact is that in Canada, of 382 murderers paroled since 1970, none has committed murder. He says the relatives of a murdered person would be supporting the killer in relative comfort. If 25 years in prison without parole is comfort, I wonder what his idea of discomfort would include.

But, as he says, all of this is pilpul. Let the people decide. Surely, they need the correct facts with which to make such a decision.

Do they know that since 1975, 15 countries have abolished the Death Penalty, including France, Australia, Norway and the Netherlands? Do they know that if Canada reinstates the Death Penalty our country will be lumped in with Iran, Iraq, South Africa and Russia? Do they remember John Wildman, or Donald Marshall, who, if they had been executed, would have died innocent of any crime?

Every major church in Canada has come out against the Death Penalty. Places like El Salvador and Beirut prove that "savagery begets savagery" as Andrei Sakharov has said. By opposing the Death Penalty, Canadians will remain more humane and compassionate. It is a fact that countries with the Death Penalty are extremist in their political views, on the whole, and become increasingly strident in forcing their own brand of "law and order" on the whole of the population. Even in the United States, the upsurge of rightist morality and the Ku Klux Klan, along with more evident anti-semitism is taking place.

As Jews, as well as human beings, our fight should be against the return of the Death Penalty.

Yours sincerely,
Allan Alter
Barrie, Ontario

Dear Sir:

Re: "Abortion, Another Viewpoint" by Janet Ajzenstadt (*Viewpoints*, November 21), I think that your readers should be informed that she is the co-ordinator and president of the Hamilton Right-to-Life Association, a group which not only opposes abortion under any circumstances but is also opposed to contraception and family planning.

Her claim that pro-lifers advocate the right to choose abortion in life-threatening situations is, to the best of my knowledge, false. Her convoluted philosophy which equates her position with "liberalism" would be laughable if it did not cause so much suffering.

The Right-to-Life Association shows the film, "The Silent Scream," which has been denounced by most reputable anesthesiologists and obstetricians as distorted and misleading.

The abortion issue will never be resolved. Even I, a staunch Pro-choice advocate, feel that no woman should be forced to have an abortion if she doesn't want one.

I liked the article by Charles Kelbley, a professor of the philosophy of law and Fordham University, which appeared in Newsweek on December 16, 1984, and was entitled, "Abortion: Agreeing to Disagree."

Dr. Kelbley said, "...if Lincoln were alive, I can imagine him saying simply and directly that when there are grave doubts about the morality of a position, when philosophers, theologians and scientists cannot agree, then it should be resolved in favor of freedom, not in favor of prohibition..."

Marjorie Baskin
Hamilton, Ontario

GOING UP

by Seymour Mayne

No, he couldn't have had a knife
in his right hand,
just the stick that helped
him up—
and so few words. I asked
and asked: Are we there yet?
How much farther?
Won't it get dark
before we get there?
And he nodded, his thinning
white hair brushed
in place with his left hand
wound with the donkey's tether.

He didn't want to go
through with it,
I can be sure.
His heart wasn't in it.
But father,
why didn't you have
something to say?
Why didn't you look my way
and share a smile
as the shadows
that followed us
lengthened and pierced
the light falling
on juts of rock
and sharp stone.

Seymour Mayne *is a well known Canadian poet. The poem in this issue will appear in his forthcoming new collection: "Children of Abel" to be published by Mosaic Press of Oakville, Ontario, later this year.*